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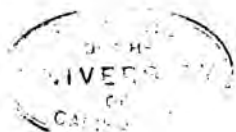
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THE HUMANITARIAN REVIEW

VOL. II. LOS ANGELES, CAL., JANUARY, 1904. No. 1.

WAIFS ON THE TIDE OF TIME AND ETERNITY.

BY JUDGE PARISH B. LADD.

PART II.—ROMANCE OF LIFE.

HAVING discoursed* on the birth of our sun, watched his planetary children as they hover around their parent, spent a little while with our gaseous globe, looked out on the birth and growth of the vegetable and animal kingdoms, learned how early man made his gods and demons, let us change the scene.

IN A LITTLE village on the banks of the Hudson river, in the sixties, Laura M. Grace and Edwin C. Livermore played around the firesides of their loving parents. The parents of both were accomplished and wealthy; the two children had all the luxuries and care that money and time could bestow.

Although acquainted when children, she at eighteen and he at twenty-one commenced to attract each other's attention. It was not now the male and female nebulae which gave birth to our solar orb, but the at-

* See Part I. in REVIEW for December, 1903.

tractive forces of opposites in the animal world. It was the same rudimental properties which lie at the foundation not only of planets, but of every being and every thing in nature, without which time and eternity would have comprised all. Darkness, solitude, nonentity, would ever have remained but for sex-affinity, which, when rightly understood, means love of the other sex.

Laura, at eighteen, and Edwin, at twenty-one, became fast friends; each twined around the midnight dreams of the other; the noonday sun shone not down on two, but on one—two in one. Nature was doing her work.

As little misunderstandings have, at times, shaken kingdoms and disrupted mighty empires, so here a few misguarded words, followed by moments of silence, Laura and Edwin parted with the avowed intent to meet no more. Each in sorrow and sadness, mingled with tears, bade the other farewell. Days of grief followed, each too proud and haughty to yield. The die had been cast; the Rubicon must be crossed. In her grief, she went to visit friends in Denver, and he went to New York to drown his troubles in business with his father. In her retreat, Laura maintained almost deathly silence, while he tried to forget the past amid the bustle and turmoil of a great city; but time gave no relief to either.

Edwin resolved to make a voyage around the world. With plenty of means at his command, he sailed on this voyage by way of Liverpool. Some six months after his departure, Laura, without any knowledge of the whereabouts of Edwin, concluded to go to Australia to visit friends. Having crossed the continent, she sailed from San Francisco for Melbourne.

After a perilous voyage, the ship on which Laura sailed foundered off the eastern coast of a little nameless island in

the South Pacific. The ship was going to pieces on the rocks; terror reigned; all on board expected a watery grave. Laura, in a dream, had been apprised of this. She slept with two sets of life-preservers by her side, and at the first signal of alarm, being fully dressed, she put on both pairs of life-saviors and calmly awaited the fate of her dream. Before the boats could be lowered, the ship went down. Laura with her buoys could not sink; she kept her head above water; the dismal night was on; darkness hid from her vision the rolling deep; minutes were hours; what the fate of others, she knew not. Her floats carried her high over the crests of the lofty billows in the profound shadow of impenetrable darkness around her. A heavy thud, and the wave that bore her on to destiny receded; she reached out and found her hand clinched to what appeared to be a bush; it fitted her dream.

Great Apollo, impelled by Zeus, stood beside her; the fates, as she had dreamed, were in store for her. Worn out by exhaustion, sleep, in spite of fear and terror, crept over her lovely form—a form and pink-and-white fairness fitting a heavenly queen and virgin wife of Zeus himself. With her pearl-white hands now holding to a firmly-rooted bush, with a rock for a pillow, she awoke to catch the first glimpse of the face of Apollo as he sent his golden rays to kiss away the flood of tears and dewdrops which, in seeming loveliness, mingled to adorn the fairest of the daughters of earth, now a lonely exile, a waif on the tide of time and eternity—a castaway on some land she knew not of. Coming to a realizing sense that she was on land, Laura sprung to her feet to view the surroundings. Her dream proving true, all nature on that lonely isle rejoiced in the bliss of so lovely a companion.

Laura's first thought was of the ship, of the fate of the crew and others on board. The great waves had subsided; she hurried to the sand-beach, and in dismay beheld naught but the top-masts of the ship. Was she the only one saved? Her dream again true! Not a boat, not a fragment of the ship afloat; all had gone down. Perhaps other forms like her own were now clasped in the huge arms of some sea-monster—a devil-fish might be sucking the blood or feasting on the flesh of its vic-

tim! Dread, terror, and unappeased fright, now deprived her of wonted reason; a death-like silence came over all nature. Was great Apollo beside her in this dreadful moment?

Half awake, under the guiding care of Zeus himself, monarch of the Elysian Fields, who holds the destiny of countless worlds in his hands, she is wafted on the sunbeams of noon-day; rocked in the cradle of Time; her tears mingle with the dew-drops of night; she floats over the great ocean to her village home on the Hudson—that once happy home where she and Edwin bade each other a final farewell!

Was it final? The Fates answer, No! The finality was but a dream—a delusion.

Another morn—another wreath of sunbeams, bring her back; sleep is over—three days and nights half in dream. She hungers, she thirsts. A ridge of mountains rise at the west; it is but a little way off; forests and open fields adorn the landscape; fleecy clouds float in the near-by; gentle showers fall to moisten the earth; the forest foliage is most delightful; crystal waters come gushing down the mountain-sides. Food is there: fish abound; wild fruits and berries are in the forests, over the tops of whose trees the soft breezes of the tropics echo the soliloquy of Laura's songs to the billows: "He will come, he will come, to meet me on this desolate shore. Thirst and hunger no more."

Laura goes down to the beach and casts her longing eyes over the vast expanse of waters, whose only voice is the echo of the billows as they gently go back to their ocean home, to mingle their white caps with the blue waters of the mother of seas. Gazing to the east, to the north and the south—not an object in sight. Here on the sand-beach, she stands with outstretched arms as white as the snow-clad hills of her village home on the Hudson. Thus stands the loveliest maiden of earth, imploring great Apollo to guide some ship to her rescue. Day after day, she thus stands gazing over the blue waters.

A little white spot, seeming to float on the celestial horizon, attracts her attention; it grows larger and larger; a dark object below it appears; a sail-ship comes above the horizon;

it seems to be steering toward this little island. Will it come to her rescue? Is it in her dream? The Fates refuse to tell.

The ship comes nearer and nearer; men, moving on deck, are plainly visible. Yes, the Fates are with this lovely ocean waif—relief is at hand! A boat is lowered; four men are in it; they are pulling for the shore—a few miles off only. Laura now raises on a pole a piece of sail that had drifted to the shore, and with all her force she continues to wave this emblem of distress. The boat comes to a halt, and a dark object is taken out of the water and placed in the little craft. Again and again Laura moves her little signal, but is not observed; the boat turns its course and heads for the ship; all is despair! Lost in the depths of her own solitude, sadness mingled with floods of tears takes possession of this lovely maiden on an unknown shore. The ship, the hope of her rescue, now in full gaze, descends to sink below the horizon—gone, gone forever!

But in this trying hour great Apollo is with her, and from Mount Olympus, eternal Jove speaks in tones of thunder. Be cheerful: the whole host of heaven is with you!

Fatigue and exhaustion drive Laura to take rest. The sun goes down, gentle showers fall, dark night rolls on, and the dawn of another day brings no signs of relief. Waifs continue to float on the ocean of eternity. Days and nights pass while the lovely maiden of the Hudson stands on the lonely shore of a desolate isle imploring the billows of the ocean to gather her to the arms of great Apollo. Weeks and months come and go, while the Fates, the cruel Fates, play around her midnight dreams. Half asleep, she asks, "Is all this true? Is it real? Or am I again the victim of illusions? It is real—it *is* real!" Feeling the supposed reality breaks the slumber, only to disclose that all is a dream!

The dawn breaks over the blue expanse; the warbler, seemingly to cheer the dismal fate of our heroine, pours forth its melodious song. It is a good omen—relief will yet come!

Again she stands on the sandy beach with outstretched arms, as gentle as the lilies of the field, imploring the mighty billows to gather her to the land from whence there is no re-

turn. But alas! cruel Fate heeds not her supplications, and months have thrown their dismal shadows back into the lap of time and eternity.

Edwin, on his voyage around the world, sails from Melbourne for New York, via San Francisco. The fifth day out, the ship strikes a sunken rock and her side is crushed in; all is confusion; the boats are being lowered—the first is filled; the ship goes down and all are lost save those on the boat.

During the first day, no land in sight. On the second, a little island is seen to the east; the oars are plied with all the force on board. The sea rolls billow high, and the little frail craft is tossed from wave to wave and becomes unmanageable; a terrific swell rolls over it and all save Edwin are washed overboard and go down to a watery grave; its sole survivor ties himself to a cleat at the bottom of the boat, which now drifts before the wind. It moves toward the little island—all day and all night it drifted onward. On the top of a mighty wave the little craft is thrown high upon the beach. Edwin, more dead than alive, realizing the situation, crawls out to find himself once more on land—but where?

Exhausted, he sleeps; how long, he does not know. The sunlight, pouring full into his face, brings him to a state of consciousness, and he rises to his feet. At the point of starvation, he goes in search of food. Berries and wild fruits supply his wants, but—where is he? Gentle showers and the foliage tell him he is in a tropical region. Is he on some mainland? He climbs to the top of a low range of mountains, from whence, on turning around, he measures the land: an island some ten miles long and about four wide, washed on all sides by the billows of the Pacific; a low ridge of mountains runs from north to south, and the hill-sides are partially covered with forest. Pure streams of water run down their sides, and in places wild fruits are found. He returns to the west shore, builds a little hut of sticks and boughs, and in this at night he is sheltered from the tropical rains.

He partially explores his little island home; he is a man—he is brave; he believes that in the near future some ship will

pass, come ashore and pick him up; but days and weeks pass and not a sail in sight. He wanders to the top of the range of mountains, and sits down in silence and sadness to contemplate his fate. Half asleep, half in dream, strange sounds come from the eastern shore. What can they be? No large animals have been seen, and no other human being can be on the island. What can those sounds mean? He throws up some brush and tents for the night.

In the dark hours, the strange sounds are heard. Daylight bursts in to arouse him from his half stupor; the sun throws his first beams above the horizon, and the white-capped billows roll between him and the great luminary. Sounds are again heard; they come from the beach; they seem human; he moves down the mountain-side toward the east; the sounds become clearer.

Is it the song of some large bird? The soft breeze brings to his anxious ears gentle articulate notes. Can it be a human voice? He moves still nearer and sits down to listen.

It is a human voice—a female voice! Enraptured yet half frightened by its melodies, he, in breathless silence, moves on. A few rods separates him from the sea; he is in the open. On the white sands of the beach stands a female figure gazing intently upon the watery expanse before her!

Is he dreaming? Is it a specter—an apparition—a phantom from out the mighty deep? No such portrayal of angelic forms ever before did mortal eyes behold! In tones not to be mistaken, her soft, sweet voice rises above the din of waves of old ocean wide. It is the very song which charmed him on that happy night, in her little home on the Hudson, when all the world was still, and when he and Laura pledged their destinies! Fear, joy, even to madness, came over him. A loud shriek follows. She turns her face in the direction whence the sounds come. They recognize each other! It is no dream!

Each in the other's arms, they mingle their sobs and tears. All else in this cruel world is forgotten, while Laura and Edwin waft on the sunbeams of time ever more!

Alameda, Cal., Nov., 1903.

WHY WE OPPOSE VIVISECTION.

BY J. M. GREENE.

II.—THE ETHICAL ASPECT.

WHEN, however, we come to the ethical aspect of the question, the real inwardness of the practice is revealed. In the first place, the fact is undeniable that great cruelties are constantly perpetrated. The vivisectors themselves, when in a confidential mood, acknowledge this, and the physiological magazines are full of details appalling to the humane reader.

The practice of vivisection is one of wide extent, notwithstanding the habit of referring to its victims as "a few rabbits," or "a few guinea pigs." The most sensitively-organized creatures are sacrificed in great numbers. It is a regular occupation, carried on by teachers for the purpose of demonstrating well-known facts, by students for the "practice" they may acquire, and by great numbers of physiologists throughout the world. Animals by thousands are vivisected in single establishments, in many of which, such as the Paris Academy of Medicine, they are bred for that purpose alone. Pasteur, in his experiments with rabies, sacrificed so many dogs that, as he wrote, the number had "passed beyond the possibility of numbering them." Taking thus into consideration its nature and extent, the amount of suffering caused by this practice may, to a certain degree, be realized.

What right has man to perpetrate these cruelties?

What right has he, being the stronger, to make a curse to them of the poor lives of the creatures about him—to crush them beneath the heel of his egotism and tear them with the engines of his cupidity and ambition? This question has never been answered by either the vivisector or his apologists, from the callow medical student with a taste for "research" to the dignified bishop who brings, or seeks to bring, the influence of his church in defense of his old-time friends of some vivisectioning university. It has never been answered because it never can be. The vivisectionist can ever invent some new "scientific" claim as the old are one by one proved false, but from the moral standpoint, he is without defense.

The most he can do when brought face to face with the moral law is to cite other shameless cruelties to the animal world, as if these, as a matter of course, were justifiable. But, to be brief, *Who says so?* Who says we have the right to seize upon the beautiful horse, the patient cattle, the gentle sheep, the faithful dog, and all the breathing works of nature, and desecrate them on the altar of our appetites, our greed, or our curiosity? *Who says so?* Give me no answer with the odor upon it of some foul and cruel superstition, always a bulwark of tyranny and wrong, but a clean and honest answer born of justice and common sense. Tell me why the small and weak are not entitled to their happiness as well as the great and strong?—why, in obedience to anything but an all-absorbing egotism, we, the self-appointed arbiters of "justice," are forever violating the first principles of justice? But the only answer is silence. The driveling query whether one "would sacrifice the child for the rabbit or the rabbit for the child," is not even an attempt at an answer; it has its source only in the vacuum of a sophistry hopelessly impotent, for no one has ever dreamed of sacrificing the child for the rabbit. The domain of justice cannot be bounded by the limits of one race or species. The vicious idea that the means is sanctified by the end has been the excuse for every atrocity. The fallacy that undeserved suffering is less undeserved because endured by the helpless is the flimsiest in the domain of logic; and the same

excuses that are given for the vivisection of animals would apply even more strongly to the vivisection of the pauper, the idiot and the outcast. No one perceives this more clearly than does the vivisectionist; hence his studied evasion of the questions outlined above. Would that serious thought might be given to those questions also by certain opponents of vivisection who now by their daily lives invite the irrelevant flings of the vivisector.

But the moral evils of vivisection are not confined to the act of injustice inflicted upon the animal. Nature is not safely abused, and the human soul, calloused by cruelty to its humbler associates, will become a curse to its own kind. By encouragement of this practice upon those who have no power to resist and no voice to protest, we have slowly but surely awakened the demon of *human* vivisection, whose shadow is already dark over the medical world. Men, women and children, have been and are, through inoculation, drug-poisoning, and unnecessary operations, being vivisected secretly, and sometimes not so secretly, in the hospitals of the poor,—and the end is not in sight.

A great danger to society is also present in the fact that the moral callousness generated by the practice is liable to extend widely among the general public (as it already has to some extent) through familiarity with the statements and claims of vivisectors.

Why, then, do we oppose the practice of vivisection? In brief: We oppose it because it, itself, is opposed to both humanity and science; because what is wrung from nature under such conditions is valueless, as it was from the tortured prisoner of old; although some facts may have thus been blundered upon amid the mass of delusions and contradictions, yet by it the scientific mind has been diverted from rational and humane channels which would have produced results a hundred-fold greater; in comparison to the terrible cost of this method, in time, energy, moral retrogression and the suffering of sensitive creatures, the "beneficial results" have been but a drop in the bucket; it is wrong to do evil that good may come; justice

allows no boundary line of species, and the right of the weak to exemption from pain is as sacred as the right of the strong. In short, because it is full time that the "right of might," so long the gospel of savagery, should cease to be that of a civilized people.

Boston, Mass., Nov. 15, 1903.

[*Concluded. Part I. in REVIEW for December, 1903.*]

THEOLOGICAL NONSENSE.

BY D. K. TENNEY.

THE expounders of petrified nonsense, child-like and bland, commonly known as the clergy, have been insisting for thousands of years that our little earth is the center of the universe, and that all the rest of it was created for our special benefit. Some of them privately concede that they have been mistaken, but rarely make public announcement of that fact. It is estimated by competent scholars that the population of our earth is about 1 500 000 000. Astronomers demonstrate that within the range of telescopic vision there are at least 10 000 000 000 stars, asteroids and satellites, many of them much larger than the sun, and one of them (Arcturus) 8 000 times larger, and more than 870 000 times larger than the earth. So there are in the visible heavens more than six globes of massive proportions to every man, woman and child on the earth—a liberal supply, surely! How many colossal stars and planets exist beyond the telescopic vision, no one knows or ever can know! The universe, so far as we know, is boundless. How ridiculous to suppose that the spacious firmament and the countless

orbs which adorn it were placed there solely to furnish light and heat to the inhabitants of this little globe of ours! There is no evidence of this, except that some ancient ignoramus guessed that it was so, and his followers have insisted that he was divinely inspired.

If back of all, there was a God who brought all those wondrous orbs into existence and provided the laws to control their movements, how strange that so powerful a being should care what our opinion is concerning him! Opinions are formed by the evidence which compels them. We believe what we must and not necessarily what we would like to believe. And, strange to say, no two persons entertain the same opinion about anything intricate or obscure. This is so because nature has ordered it. The same infinite power which controls the celestial orbs actuates the minds of men. We are not responsible for our beliefs.

Think of the absurdity of the fundamental theological dogma, that unless we believe certain things we shall be eternally punished! There is nothing that a healthy mind can believe to be true which appears to be absolutely false. Yet it must be conceded that the ignorant are always ready and even eager to believe in anything mysterious, when emotionally advocated. The evidence of this human weakness is appalling.

Let us be thankful that the evolution of the human mind is gradually enabling us to emerge from the wilderness of theological nonsense.

Madison, Wis., Dec., 7, 1903.

JUDGE C. B. WATTS, the veteran Freethinker, of Chicago, Ill., will be eighty years of age on January 29, 1904, if he lives; and barring accident, it seems more than probable that he will be quite active on that day, for the Judge has seemed to grow younger in the past five years. January 29th is also the birthday of Thomas Paine, and it is proposed to have a double celebration in Chicago on that date.—*Torch of Reason*.

WRITTEN FOR THE HUMANITARIAN REVIEW.

TRUTH DEMANDS DEBATE.

BY W. F. JAMIESON.

PART I.—WHAT IS TRUTH?

TRUTH is high as the heavens, all-encompassing as nature, limitless as infinity. It is the Supreme Good.

Ever since I began to think—in boyhood's happy days—about life, duty, right and wrong; ever since I contemplated some of the mysteries of being and experienced the tantalizings of hope; ever since I was forced to conclude that my fellow-beings, despite their training, their environments, their beliefs and disbeliefs, were, like myself, in possession of little knowledge concerning origin or destiny of planet or person, my resolution was formed to follow the truth to the best of my ability; to seek it fearlessly; to speak it boldly. I became satisfied by study and reflection, by earnest reading of many master minds, that assurance of itself settles nothing, and that hope is its twin. Indeed, it is discovered that they who appear to be the most settled in their convictions, shut their eyes and ears to the convictions of other people—this, too, in a world where the greatest sages modestly learn of the humblest citizen!

It is because every human being can help his neighbor obtain a clearer glimpse of truth that debate is

demand. Yes, even the wayfaring man, with his common sense—an uncommon quality—may teach the profoundest philosopher the way of truth about many things.

In the Republic of Truth there are no titles; all stand upon a footing of equality—the peasant with the prince, the subject with the sovereign. Truth is the greatest leveler, and the only genuine source of pure nobility; there can be no slave in such a republic. In it, one man with the weapon of common sense has put to flight ten thousand scholars abundantly supplied with the arrows of current superstitions.

Common sense, for which the dictionaries until recent years provided no definition, and nearly all authors followed their example: what is it? Can we better describe common sense than to submit the definition supplied by Jean Meslier? "The portion of judgment sufficient in the most simple truths, to reject the most striking absurdities, and to be shocked by palpable contradictions." This gives us a clue to the reason why an honest-minded man armed only with common sense has annihilated scholastic legions.

R. M. Orme further elaborates the idea: "Common sense is to know when, how, at what time, in what way and with tact, to do a thing. It is all the faculties of the mind well-balanced, cool, perceptive, and even-tempered. To know how to persuade without offending; to ask without insulting; to approach without assuming; to do the right thing at the right time and at the right moment. This is common sense in its last analysis."

That is the measure of full-grown manhood and womanhood.

We are now prepared to pursue the first inquiry:

WHAT IS TRUTH?

What is this which pivots all debate? Is it a mysterious, ethereal something that forever eludes analysis?

"The word truth," says a distinguished author of our own day, "is so common in men's mouths that it may seem superfluous seriously to ask—'What is truth?' What all men talk about, all men, surely, must understand. Alas, not so! Perhaps no word in the English language is so much abused as

this little word *truth*. It stands to each man as the sum total of his own notions, or the notions of some little party or sect in which he has merged himself."

When we reflect that prejudice, "the spider of the mind," is an almost insurmountable barrier to the ascertainment of truth, and that all men and women are victims of prejudices, some more, some less, it is not surprising that a knowledge of realities is extremely limited. Prejudice in the mind of a seeker after truth veils his sight as effectually as a London fog curtails the gaze of the astronomer.

Sir William Hamilton says: "The question, What is truth? is an old and celebrated problem. It was proposed by the Roman governor—by Pontius Pilate—to our Savior; and it is a question which still recurs, and is still keenly agitated in the most recent schools of philosophy."

Spinoza defines truth as "the congruity of the idea with the thing *ideated*." Thomas Aquinas expressed clearly: "Intellectual truth is the adjustment of the intellect to the the thing, according as the intellect declares that to be which is, and that not to be which is not."

We all need light, so let us question Kant: "The definition of the word truth, to wit: the accordance of the cognition with its object. . . . But we desire to be told, in the answer to it, what is the universal and secure criterion of the truth of every cognition."

We will allow one to answer as if he had carefully listened to all that has been said, after the manner of the Grecian sages three thousand years ago: "The end which all our scientific efforts are exerted to accomplish is *truth* and *certainty*. Truth is the correspondence or agreement of a cognition with its object; its criterion is the necessity determined by the laws that govern our faculties of knowledge; and certainty is our consciousness of this necessity. Certainty, or the conscious necessity of knowledge, absolutely excludes the admission of any opposite supposition. Where such appears admissible, doubt and uncertainty arise. If we consider truth by relation to the degree and kind of *certainty*, we have to distinguish *knowledge*,

belief and *opinion*: knowledge and belief differ not only in degree, but in kind. Knowledge is a certainty founded upon insight; belief is a certainty founded upon feeling. The one is perspicuous and objective; the other is obscure and subjective. Each, however, supposes the other; and an assurance is said to be a knowledge or belief, according as the one element or the other preponderates. Opinion is the admission of something as true, where, however, neither insight nor feeling is so intense as to necessitate a perfect certainty. What prevents the admission of a proposition as certain is called *doubt*. The approximation of the imperfect certainty of opinion to the perfect certainty of knowledge or belief is called probability."

Francis Ellingwood Abbot, one of the clearest and deepest thinkers of this century, says; "Truth is of three kinds; that is, the word *truth* has three fundamentally-distinct meanings. There is the truth of being, or, of things. By this I mean the realities of the universe, wholly independent of all thought concerning them. Whether we think correctly or incorrectly, the facts of existence remain the same. Matter would retain the same properties and obey the same forces; all relations of form and extension and number, of quantity and quality, would exist unchanged by the supposed annihilation of the human race. The universe would go on as before, even if nobody were the wiser for it. Just as countless things are today true which no man knows, so countless other things would remain true if all men should cease to know. This unchangeable reality, which we see to be nowise affected by human thought, is what I mean by the truth of being, or, the truth of things. Used in this sense, we see that the word truth stands for all that exists independently of ourselves—for the vast realities of the universe which are unaffected by our presence or absence, our existence or non-existence. But besides the truth of things, there is also the truth of thought. The former is called *real* truth, the latter is called *formal* truth. Everything is true in this second sense which does not violate the laws of logic. By truth of thought . . . I mean logical consistency in the relations of our ideas or concepts. There is a third and very im-

portant sense of the word, namely, the truth of science or knowledge."

"Truth is said to be attained when thought accurately mirrors the realities and facts of things. The truth of being is nothing to us so long as it is beyond our reach; we can but wish and search for it. Neither is the truth of thought of any value to us unless we are satisfied that we start right in our thinking. Good reasoning from bad premises is only misleading—as much so as bad reasoning from good premises. These two kinds of truth, therefore, that of things and that of thought, miss connection and are practically worthless until we can join them in the harmony of science or real knowledge. Science or knowledge—the reflection of the universe, its facts and laws, in our own minds—this is the kind of truth that is above all needed by every person. Here lies the difference between the sane and the insane man. The sane man brings his thought into harmony with nature, perceives things as they are, and acts accordingly. Knowledge is sanity; ignorance is a species of insanity. We are all insane when we presume to act on insufficient knowledge. Truth, therefore, is the great need of every soul, inasmuch as our action is all at hap-hazard, as likely to end in disaster and misery as in happiness, until we have brought our thinking into harmony with the actual conditions of life and the real facts of nature."

"The truth of being is the grand total of realities to be discovered; the truth of thought is the indispensable means of the discovery; the truth of science or real knowledge, the harmony of our thinking with real being, is the discovery itself. The next question, then, old as human thought itself, is, What is the criterion of truth? By what measure or standard shall we determine it? How can we be sure that we have indeed discovered the truth of being, and are not deceiving ourselves with some phantasmagoric illusions of our own creation?"

In Part II. of this series of articles, which will be published in *THE REVIEW* for February next, will be given The Criterion of Truth.

Pentwater, Mich., Dec., 1903.

WRITTEN FOR THE HUMANITARIAN REVIEW.

BIBLE IN THE SCHOOLS?

TEN REASONS WHY THE BIBLE SHOULD NOT BE USED IN THE PUBLIC SCHOOLS.

BY SINGLETON WATERS DAVIS.

THE following local-news item recently appeared in the *Los Angeles Record*, and is of much importance to all Freethinkers, as well as Liberal Christians, Jews, Roman Catholics and numerous non-sectarian people of California, and of other states:

"The Bible as a text-book will be placed in the public schools, if the united efforts of the Southern California Sunday schools working in co-operation with the Women's Christian Temperance Union can secure it. The white-ribbon women have been agitating the question for several months; but the Sunday-schoolites have just decided to make the Bible as a text-book an issue in their religious campaign this winter. The leaders in this movement propose to print circulars and send throughout the country, announcing the need of Bible study as an every-day duty, and defining the lack of the Bible in the public school as a 'heathen' custom. Petitions will be sent to every religious body in the state requesting them to draw up resolutions, and finally to memorialize the powers that be to include the Bible as a text-book in the regular school curriculum."

There are at least ten good, valid reasons, each of itself sufficient, for excluding the Bible from the public schools of California and every other state of this Republic, as a text-book, or in any manner. Let us take up these ten objections one by one, carefully examine the evidence they are based upon and try to ar-

rive at just conclusions regardless of religious bias or early-training prejudices.

1. Of late, the advocates of the use of the Bible in the public schools have been laying much stress on the argument that the Bible, aside from its religious and historical character, is "superb literature," and should be used to teach literary style, etc. This is not an honest argument—it is meant as a sort of sugar-coating to the bitter pill, its theology, that is the *real* object they have in view. This is the same sophistical dodge that is so much used on the Sunday question—the "day of rest" argument, in which the real object is dishonestly veiled. However, let us see about this "fine literature." What is the Bible? Literally, "the books." It is not *a* book; it is not even only sixty-six "books" by a like number of legitimate authors. It is a chaotic and conglomerate mass of repeatedly-redacted extracts from the writings of perhaps thousands of original authors—a veritable "crazy-quilt." What would be said of a modern book in which the subject-matter should be distributed throughout pell-mell after the manner of the Bible, including its extremely absurd divisions of "books," chapters and "verses," utterly regardless of authorship, limitations of narratives, paragraphs, even sentences? It would be justly considered as the work of an ignoramus, a fool or a crank. Who, then, can say that the Bible, in these respects, is a proper example to place before our school children as a "model of literature?"

Admitting that here and there throughout the volume may be found some brief examples of good literary style, etc., we must bear in mind that these are few and buried in a vast expanse of desert sands of a dangerous literary wilderness, and that it is not proposed to extract the few good specimens for use in the

public schools, but to place them as they are with the whole mass of literary rubbish. In the treatment of the other points in this discussion, I will show why this is particularly objectionable. But, taking the peculiar style in general, what I may justly call the *sanctimonious idiom*—that dreary, cheerless and sphinx-like oracularism, of the Bible, do we really wish the rising generation to adopt it? Shall it be required to revive the elsewhere-obsolete words and phraseology of the Bible?—drag into our crisp, vigorous luxuriantly-growing modern English language the bats and owls of the languages of ancient superstitious semi-barbarians of either Palestine or England?

2. As history, the Bible is in every particular wholly unreliable, being false to known facts, inconsistent with human experience, uncorroborated by so-called profane history and archæological discoveries, and, largely, revolting to enlightened common sense. For examples, the two creation stories in the Book of Genesis, the story of the deluge, of the exodus from Egypt, of the fire furnace, of Samson's exploits, of the birth of Jesus, and all the rest of it. Note that I am not saying that these stories have no basis in the facts of nature outside of human history, but that *as history*, in which aspect they would be presented to the susceptible minds of the young students, they are false and misleading. Does any American of common sense wish, for instance, his child to be taught that a mysterious being called Satan or the Devil, once upon a time carried a man (Jesus), or, if you please a god (Christ), the infinite immanent power of the universe, through the air and placed him on the top of a church steeple (pinnacle of the temple), and there conversed with him? "Figurative," you say? Granted—would not the child, as millions of adults have done and still do, accept the story literally? He would either subjectively "accept the suggestion" literally or, if something of a modern thinker, would think if not say, "Rats!" and immediately begin to question the truth of the more plausible stories—but no harm would be done by the Holy Munchausen in the schools if *all* children were able to think independently.

3. As science, the Bible is naught—the very opposite. It

teaches a false cosmogony, false astronomy, false geography, and false biology. Children reading the Bible would accept its statements literally if at all, when not commented upon by the teacher, or "explained" by her; if commented upon, the great diversity of belief and opinion among the teachers would result in contradiction, confusion and controversy. Shall the pupil learn from unexplained "revelation" that the universe was only recently initiated, made out of nothing in six days—so long a time for an infinite creator, so short a time for one so finite as to become weary and be compelled to "rest on the seventh day from all his labors?"; or shall various teachers be allowed to explain the story each in accordance with her own pet theory or that of her favorite sect? Shall the child be given the story of the making of woman out of a rib of man, without comment? Shall the pupil be taught from this "text-book" that the earth is the center of the universe, and that the sun and all the billions of other magnificent star-suns exist alone as light-givers for this little planet?—that the earth is flat, has four corners, rests on pillars and is stationary?—that a child without a human father was born, and, after death rose bodily from the grave and ascended, contrary to the laws of gravitation, through the air to a place just over Jerusalem?—that the laws of nature may be suspended in answer to whimsical requests (prayers) of human beings?—&c., &c., &c.

4. As an ethical authority, the Bible is self-contradictory, and full of the most immoral and debasing precepts and examples. In this case, as some not very critical Bible readers may think my allegations too broad and exaggerating, I will make definite charges and refer to the book for confirmation. While admitting that there may be found in the Bible, some good moral precepts and examples, I charge that the bad ones are very numerous and very bad, and that there is no criterion in the book by which a child could distinguish the good from the evil, the right from the wrong. To particularize:

a. The Bible, as to morals, is self-contradictory. See Ex. xx: 12, and then Luke xiv:26, and many other statements.

b. The Bible countenances *lying*, and in the Decalogue, so

much lauded, there is no commandment against that vice. See also 1 Kings xxii: 22, 23; 2 Thess. ii: 11; Rom. iii: 7, and many places in which not only the patriarchs and apostles, but Jesus and God are stated to have practiced deception. Cheating, another name for lying, is approved; see accounts of Jacob and Esau, of Jacob and Laban's cattle, and the "borrowing" of the jewelry, silver and clothing of the Egyptians in Ex. i & iii, and numerous other instances.

c. Stealing and robbery are sanctioned and examples given of the commission of these crimes by Moses, Joshua, David and other "holy men," with God's approval and even by his orders. See the 31st chapter of Numbers, Josh. vi: 19-24, & viii: 27, and the account of Jacob's wives stealing from their father.

d. *Murder* is commended, despite the Sixth Commandment, and many instances given as approved by God, and even commanded by him. Moses killed an Egyptian; David procured the death of Uriah that he might take his wife—and he was a "man after God's own heart!" See also accounts of the horrible massacres in 1 Samuel, Ezekiel, Jeremiah, and especially Ex. xxxii: 27, which reads: "Thus saith the Lord God [Javeh Elohim] of Israel, Put every man [of the sons of Levi, who had 'gathered themselves together' 'on the Lord's side'] his sword by his side, and go in and out from gate to gate throughout the camp [of 'God's chosen people'], and slay every man his brother, and every man his companion, and every man his neighbor." And v. 28 says the command was obeyed, "and there fell of the people that day about three thousand men!" See also the assassination of Sisera by Jael, Jud. iv & v, and that of Eglon by Ehud, Jud. iii: 15-23, etc., etc.

e. *Human sacrifice* is spoken of approvingly; see 27th chap. of Leviticus, vs. 28, 29; Gen. xxii: 2; 21st ch. 2 Samuel, and the story of Jephthah's daughter in the 11th ch. of Judges.—The death of Jesus on the cross, taken literally as related in the Gospels, was a human or god-man sacrifice ordained by God himself as a part of his notorious "scheme of redemption," and the taking of "the Lord's supper" is neither more nor less than a relic of that phase of ancient cannibalism which consisted

in eating the flesh and drinking the blood of the human victim of the sacrificial rite.

f. Cannibalism is plainly commanded. See Ezek. v: 10—"The fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers." And in Leviticus ch. 26, v. 29, the child may read, "And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat." See almost the same words in the 19th ch., v. 9, of Jeremiah, with the addition, "and they shall eat every one the flesh of his friend." Also a more detailed statement in the 28th chapter of Deuteronomy. It will not do to try to evade this charge by saying that these were punishments inflicted for sins committed, because that does not do away with the fact that human beings were commanded by the God of the Bible, according to the literal statements, to eat one another; and even if a penalty, it was a most barbarous and revolting one that could originate only in the mind of a savage—the idea of punishment of one sin by compelling the offender to commit another monstrous sin!

g. The Bible is good authority for slave-holding, if it is good authority for anything. "Both thy bondmen and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids," etc.—Lev. xxv: 44-46. See also the 21st ch. of Exodus, vs. 2-6, and Gen. ix: 25-27. The N. T. also sanctions this barbarous practice. "Let as many servants as are under the yoke count their own masters worthy of all honor."—1 Tim. vi: 1; also see 1 Peter ii: 18; Eph. vi: 5, and Titus ii: 9. But it is superfluous to offer argument in support of this charge, for many eminent Christian theologians have not only admitted the truth of it, but have advocated the moral legitimacy of slavery on "scriptural grounds," and the great Methodist Church South was "built upon this rock," as to its distinctive feature. But note particularly the horrible "law," Ex. xxi: 20-1.

h. The Bible plainly teaches injustice to woman—that there is a special "curse" upon her, that she is to be "in subjection" to man, that she is comparatively of very little importance in the world as a moral teacher ("for it is a shame for a woman

to speak in the church,"—1 Cor. xiv: 34, 35). See Gen. iii: 16, 1 Tim. ii: 11–14, Eph. v: 24, 1 Peter iii: 1–6, Col. iii: 18, etc. One of the most barbarous things imaginable is the infliction of the most disgraceful and debasing penalties on wives, by an edict of the Bible's God, for the sins of their husbands, for which see ch. 8, v. 16, of Isaiah, the 11th v. of 12th ch. of 2 Samuel; 14th ch. v. 2 of Zech., and Jer. xviii: 21.

i. That polygamy is recognized in the Bible as not immoral is easily shown, and that most of its approved heroes and "holy men of God" had from two to several hundred wives is not denied. Even the N. Testament does not forbid polygamy—indeed there is there more said against marrying at all than is said against marrying more than one woman. It is unnecessary to give reference on polygamy. The fact that the Bible does not forbid it nor censure Abraham, Jacob, David, Solomon and others of its favorites, for practicing it, is enough.

k. The Bible approves of a man marrying his own sister or his own daughter. See account of Abraham and Sarah, and in the Revised Version of the N. T. read 1 Cor. vii: 36, where a man, under certain immoral circumstances, *is advised to marry his own virgin daughter!*—in the old version, *he is permitted to do even worse!* See same verse.

l. The Bible is objectionable from an ethical point of view, in that it approves of intemperance. A few sentences oppose it, but many more actually encourage it. Deut. xiv: 26; Eccles. ix: 7; Prov. iii: 9, 10, and also 31st ch., vs. 6, 7; Jud. ix: 13—and here it is said that God himself uses wine to "cheer" him! and many other O. T. citations I could make, but will now only call attention to the fact that Jesus is said to have made wine for the use of people even already drunk! and refer the reader to these N. T. approvals: 1 Tim. v: 23; Luke vii: 33, 34:

These are not half of the ethically-objectionable features of the Bible that might be eumerated if space permitted, but I will only add this broad charge, and promise proof on demand: the Bible contains approbation for immorality of *every* kind, if understood literally, as it would be by school children.

5. As a revelation of a religion, the Bible has no basis for

a just claim to being either a supernatural revelation at all, or of teaching a true ethical religion, suited to this age and our people; but, on the other hand, it is a product of barbarian men and teaches a barbarous, bloody, superstitious and debasing religion, the outgrowth of heathen ignorance and pagan mythologies.

6. It contains many vile, obscene and revolting expressions, stories, and so-called commands of God, not fit to be read in public by or to adults, much less by or to the children of our public schools. Some parts are so obscene they are not admissible to the U. S. mails. One entire Book, "Song of Solomon," taken literally as children, and especially youths, would take it, and as some learned theologians of the higher critics, even, say it should be taken, is but a lewd and lascivious oriental love-ditty—or rather a collection of fragmentary ones. I will not quote any of this disgusting language in the REVIEW, but to enable the reader to satisfy himself that what I here say is well-founded, I will give a few citations so that he may read them in the "Holy Bible." See the 30th & 38th chaps. of Genesis; also the 19th ch., vs. 30-36, and 30th ch., 1-16; Lev. xv: 16-33; Isaiah iii:17, & xxxvi:12; 2 Kings xviii:27; Ezek. iv:12-15; 1 Kings xiv:10; 2 Kings xviii:27; Job xl:16, 17, etc., and in the N. T. are many statements made in language unsuitable for school children to read.

7. The Bible is a sectarian book, notwithstanding protests to the contrary. Let us see: Where do the several hundred sects find authority each for its distinctive doctrines? In the Bible always; therefore it is the *source* of sectarianism. Again, there are several versions of the Bible; the Jewish Scriptures, and the three well-known Christian versions—the Catholic or Douay, the King James or English Authorized, and the New or Revised Version; and, rightfully, I may include the Book of Mormon, for a large Christian sect accepts it as a part of the Bible. Which version should be used in the schools? The Jews object to the Christian versions, and the N. T. they wholly reject; the Protestants would not admit the Catholic version; the Catholics would not accept either of the Protestant versions—

in fact do not want any version read without church interpretation; Freethinkers want none of them, and very many believers in the Bible recognize the injustice of forcing it upon those who do not want it, or a particular version of it, by the state, a fundamental principle of whose organic law is religious liberty and independence of each other of church and state. The Bible, then, in its diversity of versions, is really a group of sectarian books, the use of any one of which in the public schools would be offensive to one or more sects, or people of no sect, and thus cause dissensions and dissatisfaction. The public schools, remember, *are public* schools, not Protestant, Catholic, Jewish,—not sectarian, and the rights of each and all are in the schools the same and equal.

8. The Bible should not be used in the public free schools, because they are supported by taxation of all and maintained for the benefit of all, including a large portion of the citizenship who don't want it so used; and such use is equivalent to the establishment of a state religion—a union of church and state, inasmuch as such use necessitates the selection of a particular religious book, and particular version thereof, and enforcing its acceptance upon all, which is a violation of the spirit of our constitutional religious liberty.

9. There is an abundance of far better and far less equivocal books suitable for text-books in teaching history, science, ethics, and style in English literature, than the Bible, and it is folly to choose a very defective book when very good ones are plentiful—our schools should have the best available.

10. The use of the Bible in the schools would cause extensive dissatisfaction with and opposition to the state free school system—our grandest American institution.

In brief, these ten objections to the use of the Bible in the public schools as a text-book, or in any other manner, show that the evidence against the value, propriety, justice and constitutionality of such use is overwhelming as a whole and sufficient in each count alone.

Los Angeles, Cal., Dec. 25, 1903.

CHRISTIAN SCIENCE ONCE MORE.

A REPLY TO THE EDITORIAL REJOINDER

(In THE REVIEW for October, 1903).

*Office Publication Committee, First Church of Christ,
Boston, Mass., Nov. 17, 1903.*

EDITOR, THE HUMANITARIAN REVIEW:

The difficulty with some critics lies in the fact that they do not appreciate the worth of Christian Science, nor the high spiritual and moral attainments of its worthy leader — facts which are well-known to Christian Scientists, and which, if understood by outsiders, would satisfactorily explain the general attitude of Scientists toward Mrs. Eddy.

You ask me if I have [not] heard of the "Evangelical Christian Science Church." The individuals connected with that movement, whatever it may be, are entirely outside the ranks of Christian Scientists. Their teaching is not in accord with Christian Science, and, if consistent, they would use another name. There has been no revolt whatever in the ranks of Christian Scientists.

In my writings, I use the word Christianity in its commonly-accepted sense, as applying to the teaching and practice of Jesus, the Christ. There may be a million differing interpretations of what he taught and expected of his followers, but there can be but one correct understanding and application thereof. Christianity, then, could not include all the peculiar and varying beliefs concerning Christ, but must be restricted to that which he actually taught and practiced.

We will grant that the word Christianity is sufficiently comprehensive for that which is termed Christian Science, but the latter term is more explicit. We make no distinction between Christianity and Christian Science, but merely contend that the latter is the better name.

You argue that real science is based "upon facts obtained

by observation, experimentation and deduction." Consistently with this statement, you should observe the effects of spiritual understanding upon material phenomena, as in the healing of the sick and the reforming of sinners; and you should accept these results as proof of the power applied. You should not deviate from your definition that science is based upon facts obtained by observation and *guess* as to what the power is which heals the sick in Christian Science, as when when you declare it to be merely "suggestion." Then, when you have proved for yourself by "experimentation" that the power which overcomes evil is God, the one infinite spirit or mind, you will be ready to accept the Christian Science text-book. Who knows how a Christian Scientist heals? Who knows the power or means employed except the practitioner himself through whom the results are effected?

I insist that the teachings of Jesus were scientific, and are as susceptible of proof as a mathematical rule.

You affirm, "nothing is yet known about God or spirit." I might add that so long as you reject the testimony of your neighbors, while you fail to prove the reality of spirit by your own experimentation, you will continue in ignorance of the subject. If, when the science of mathematics was first presented to you, you had declared your non-belief in it and had utterly refused to have anything to do with it, you would never have known anything about mathematics.

You should be as ready to accept your neighbor's testimony in regard to the teaching and efficacy of Christian Science as you were to believe his mathematical assertions which were made to you before your days of experimentation. So long as you decline to believe the truths of Christian Science, and to put them into practice for the purpose of experimenting for yourself, you ought to remain silent on the the subject.

What would be thought of an individual who should declare that he does not believe in mathematics, in these days when that science is understood and practiced by every man, woman and child?

It is not the honest exception to Christian Science which we

deplore, but the venturesome assumptions which are made without any experimental knowledge of the subject. When one has studied the Christian Science text-book carefully, and has been for some years able to heal the sick successfully from the knowledge gained therefrom, then he may justly claim the ability to express an intelligent opinion on the matter.

ALFRED FARLOW.

[For comments on this letter, see editorial on page 330-3.]

LETTER FROM CAPT. GEO. W. LOYD,

The Faithful Veteran Ward of Paine's Grave and Monument.

New Rochelle, N. Y., Dec. 3, 1903.

"MY FRIEND" (as you call me):

I came to this place in the year 1853. I found the grave of Thomas Paine open. It is about thirty feet south of his monument. About half way down the grave a hickory tree, about the size of this pen-stock, was growing. This pen-stock is made of one of the twigs of a limb of the tree, and which this year *grew this nut* which I have the very great pleasure of sending to you.

The tree grows from the seed (nut), but does not bear transplanting. It takes thirty-five to forty years for it to come into bearing and yield nuts; so you will not get a crop next year! If the nut should take root, you will do well.

The nuts grown on this tree this year are sent (as souvenirs or mementos of Thomas Paine) by a committee appointed at the Fourth of July celebration, 1903, at Paine Monument, consisting of Capt. Geo. W. Loyd, J. B. Elliott, of Philadelphia, and Heston Watson, of Carthage, Mo.

I have as Paine souvenirs, well-mounted: 100 napkin rings, 50c.; knife and fork rest, 15c.; gavels, \$1.; paper weight, 50c. All the articles cost their price in labor.

I will be eighty-five years old on the 15th of June, 1904.

Yours fraternally, and to count on,

CAPT. GEO. W. LOYD.

[See remarks on this letter in editorial department.—ED.]

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SINGLETON WATERS DAVIS, EDITOR.

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EDITORIAL DEPARTMENT.

CHRISTIAN PSEUDO-SCIENCE—COMMENTS ON MR. FARLOW'S LETTER.

The readers of the REVIEW are entitled to an apology from me for printing herein the "personal" letter on p. 327. I call it a *personal* letter, not because it is a "private" one, for it was written expressly for publication in this magazine, but because it consists chiefly in exhortations and advice to "you,"—that is, *me*, personally. I deplore the use of that sort of logic, and am sorry that I am compelled, in self-defense, by the personal nature of the "argument" used, to be somewhat personal myself. I believe that in debating scientific questions the personality of the disputants should not be drawn into the discussion for effect, and in this case I must protest against the writer's assumptions and insinuations that I am ignorant of the subject, that I do not abide by my own definition of science, and the bold assertion that I "*guess*" (this word was underscored) "as

to what the power is which heals the sick in Christian Science," etc. I do not "accept" these "suggestions." I know they are false, and I know, to put the most charitable estimate possible upon Mr. Farlow's offensive insinuations and assertions, that he does *not* know that they are true. Mr. Farlow is not acquainted with me—knows little or nothing of my personal history or habits; hence in the above, he does a little "guessing" himself. How does he know that I have not experimented with Christian Science? That I have not for forty years made a specialty of the study of mental phenomena of all kinds, and with special reference to the solution of just such questions as raised by the "mysterious phenomena" of dreaming, hallucinations, mesmerism, hypnotism, spiritism, Christian Science, etc.? Let us see about the above in detail. Please re-read the paragraphs one by one as I take them up.

1st Paragraph of the Letter. If those "critics" appreciated, etc., and were so well under the hypnotic spell of Mrs. Eddy's "high spiritual and moral attainments," for Go-ld's sake, that they could see no absurdity in "the general attitude of Scientists toward Mrs. Eddy they would no longer be "critics." Such statements come from reasoning in a circle! That I have good grounds for saying that "its worthy leader" is highly spiritual for highly material reasons, I will call attention to the exorbitant price of her book; to her souvenir schemes; to the fact that she has a copyright on the six fundamental tenets (in reality the creed) of her church, to secure to her the profits from the sale thereof. The Los Angeles *Times* recently printed a full report of an address by one of her lieutenants in which it was deemed expedient to quote this creed, and attached to it is this highly spiritual legend: "Copyrighted, and used by permission of Reverend Mary Baker G. Eddy, the author"! (I am under obligations to a leading Los Angeles "Scientist" for "providentially" sending me a marked copy of the paper containing this just in time for use in this criticism!) And further, in that address, the author says: "She [Mrs. Eddy] has recently donated the sum of \$100 000 00 to build a church edifice in Concord, N. H., in addition to having donated the ground on which it is to

be erected." Now, let me ask: Did Mrs. Eddy earn that hundred thousand dollars and that ground? Did she receive it as an equitable equivalent for the products of her labor, physical or mental? Or, rather, did she not get it from exorbitant and unusually-high prices for her writings, souvenirs, etc.? Can she not well afford to donate other people's money? Was this a "highly spiritual and moral" act? Did she in the least curtail her means of "material" subsistence or even luxuries, and is not the poor widow who gives her "mite"—and that hard-earned—more "highly spiritual and moral," judged by this criterion? Did Jesus set an example for Mrs. Eddy by "donating" \$100 000 of the profits from the sale of the Sermon on the Mount and his copyright on the Golden Rule? Oh, no! Jesus, whom the Christian Scientists profess to follow so scrupulously—Jesus was content to call a few *poor fishermen* to be his followers, while Mrs. Eddy "calls" the *suckers* themselves!

2d Paragraph. The "Evangelical Christian Science church" people *are*, broadly, of the same faith; and to admit that they are "entirely outside the ranks" of the orthodox Eddy cult, is to admit what was charged—that there was a tendency to division, disagreement and apostacy. It is far from consistent to deny others the right to that name since the Eddyites themselves have so unwarrantedly and brazenly usurped the name *scientist* so universally recognized as belonging to another and entirely different class of people, in realms of thought.

3d Par. But that is *not* the "commonly-accepted sense" of the word Christianity. The word is not so restricted, but embraces as its far larger element the Pauline theology. To restrict it "to that which he (Jesus) actually taught and practiced" is to deny its very existence, for the sun-god never, literally, taught and practiced anything after the manner of men. But, admitting this last restriction, Christian Science being the only true representative, as its champions believe, of "that which he actually taught and practiced," my original contention is sustained, viz: Christianity being equivalent to Christian Science, the word *science* is unnecessary and superfluous as an element of the name of the Eddy cult.

4th Par. To say that the term Christian Science is "more

explicit" than the term Christianity, is to acknowledge that the latter is but a branch—a sect of the former, which I formerly asserted; but the last sentence of this paragraph contradicts its first sentence, and yet still affirms that the terms are synonymous, and hence Christian Science is Christianity, and the Roman Catholic, Greek Catholic, Protestant and other so-called Christian churches are not Christian at all, but outside the pale of Christianity! So Jesus was born 1900 years before his time and it remained for the much-married Mary the prophetess of this century to re-reveal his teaching and rectify the two-thousand-years' miscarriage of the scheme of redemption!

5th Par. There being no "effects of spiritual understanding upon material phenomena," it is impossible to observe them. Understanding is an *intellectual* process, a function of the anterior lobes of the cerebrum or superior brain, and *spiritual* is a meaningless adjective unless used as a synonym of *intellectual*. I do not need the fatherly advice as to guessing, etc. *Your* "guess," Mr. Farlow, is a failure in this case! Now, as to proving "by experimentation that the power which overcomes evil is God, the infinite spirit or mind," I will, in place of formal logic, give you an illustration *a la* parables of Jesus: A young man whom I will call Orlo, went out from Boston to see the red men of the woods. The much-feathered and painted chief of a tribe received Orlo very hospitably. One clear night the full moon came up in queenly glory and much impressing the red men, even drawing from them certain ceremonies expressive of awe and veneration—they worshipped. Orlo pitied the poor heathen, but was silent. At length a dark shadow began to creep over the moon; the Indians showed great consternation as the moon gradually disappeared without visible cause. They said an "evil spirit" was hiding the moon—their best friend at night, and faithful time-keeper. The chief declared war against the evil spirit, but Orlo ventured to explain that it was a total lunar eclipse—only the shadow of the earth upon the moon, and would soon pass off; instead of a "spirit," it was the decidedly "material" earth that was hiding the moon. Then the Indians pitied Orlo in his ignorance! and began the

battle. Thick and swift flew hundreds of arrows toward the moon. Gradually the "evil spirit" withdrew until at last Luna beamed out bright and full as before! Orlo again tried to explain the simple phenomenon, but, with a haughty look, and 'Ugh!' the chief said: "You should not *guess* as to what the power is which restores the moon in the battle, as when you declare it to be merely 'the natural movements of the earth and moon!' You should accept the testimony of your neighbors, we red men, take a bow and arrows, as we do, and prove for yourself by 'experimentation' that the power which overcomes the evil spirit at the moon is the terrible onslaught of arrows! Who knows the power but the warrior himself through whom the results are effected?" The totem of this tribe was a sheep-skin bearing a design much like the Roman letters "M. D."

Years afterward, Orlo visited another tribe, at a time the astronomers had set for another total lunar eclipse, to make further "observations." They were also awe-stricken by the phenomenon, but, instead of a battle with bows and arrows, their "medicine men" and "pow-wow squaws" used ceremonies and incantations to induce the "GREAT SPIRIT!" to exert his "power to overcome the evil" that had befallen the moon. Orlo again tried to explain the simple phenomenon and the cause and process of its cessation, but the chief, with a grunt of contempt and a look of haughty self-superiority, replied in nearly the same words used by the first chief, varying only as to the cause of the "cure:" "When you have accepted our testimony and have proved for yourself by 'experimentation' with our incantations that the power which overcomes evil is "Mi-ho-le Hev-hai," the Great ['infinite'] Spirit, you will be ready to accept the teachings of our great pow-wow squaw!—Who knows the power or means employed except the 'medicine man' through whom the results are effected?" The totem of this tribe was a crude imitation of the "white man's" book on which was an inscription closely resembling the Roman letters "C. S.; S. & H. & K. S." And Orlo went home soliloquizing thus: "Alas, for the credulity of these poor people!"

6th Par. To "insist" proves nothing. I deny the allegation,

and the burden of proof is on he who affirms, as I said before. Natural scientists universally recognize the fact that, strictly speaking, mathematics alone is an absolutely "exact science," and to say that any metaphysical "teaching" is "as susceptible of proof as a mathematical rule" is self-evidently absurd.

7th. Note that when I said what is here quoted I did *not* say that I was "in ignorance of the subject," and to so twist my meaning is but a petty trick of sophistry. Any intelligent person would clearly apprehend my language to mean that nothing is yet known about *God* or *spirit* by *anybody*, and includes all Christian "Scientists." I deny that *anybody knows*; the burden of proof is on he who affirms such knowledge. As to the remarks in this paragraph about "the testimony of your neighbors" and "experimentation," and their repetition in the next paragraph, it is sufficient to read the above parable.

8-9th Par. I use my own judgment strictly as to how much of the testimony of my neighbors I shall accept. Mr. "C. S." Why do you not "accept the testimony" of your Spiritualistic neighbors as to "spirit?" My neighbors testify to the value of a thousand patent nostrums; should I accept their testimony and "experiment" by swallowing a drug-store! And the mathematical sophism! There is not the slightest grounds of comparison between Christian Science and mathematics. With four apples one can demonstrate clearly to a four-year-old child all the fundamental rules of arithmetic; one cannot clearly demonstrate the existence of the C. S. God, spirit, or the truth of the C. S. hypothesis of the cause and *rationale* of C. S. healing, with the aid of all that is, to an educated man, even.

Last Par. This is an insinuation that I am not honest in my "exceptions" to Christian Science, and what I say are "venturesome assumptions." Such logic is of a piece with the frequent assertions of orthodox Christians that their opponents "are not honest in their doubts," etc. I am conscious of my own sincerity in this matter, and my readers may judge for themselves; but logic is logic, facts are facts and truth is truth, regardless of the honesty of the disputant who uses the first, states the second and establishes the third. I deny the truth

of the last sentence, and it is the affirmant's place to prove his assertion and demonstrate its application by "expressing an intelligent opinion on the matter" himself. Does the practitioner only know by what power he heals? Mr. Farlow says so. Then, why not "accept the testimony of your neighbors," the Dowieites, who "know" they heal by prayer; the Spiritual mediums, who "know" the spirits do the healing; the magnetizers, who "know" there is a magnetic "fluid," and that it is the healing power; and of your devout Catholic neighbors, who testify to the healing power of the bones of the saints?—In this connection, see again the above parable.

I herein charge neither Mr. Farlow nor Mrs. Eddy, with *intentional* wrong; for aught I know even their wrong acts to them may appear right, even in the matter of Popess Eddy vying with Pope Dowie and Pope Leo in laying up treasures on earth, obtained by false pretenses; let the truth prevail though priestcraft die, the gods fade away and the heavens fall.

This debate ends right here, except upon two conditions: the motives, competency and moral character of either disputant not to be impugned by the other, and the letter and these comments thereon, and all succeeding articles by both parties to be published in the *C.S. Quarterly*, as well as in the *REVIEW*. My readers are not specially interested in this subject, Christian Scientists are; therefore, let them at least bear a part of the publication, and their people have a chance to read both sides as *REVIEW* readers do.

MISCELLANEOUS EDITORIAL NOTES.

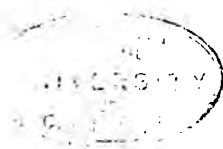
VOLUME II. of THE HUMANITARIAN REVIEW begins with this number, and it now enters upon its second year, much enlarged and improved over its first-year issues. Just at present it is the only Liberal Freethought monthly published in the United States in regular magazine form, on good, heavy book paper, stitched and covered, and so suitable for and worthy of preservation. Its contents may not be bulky, but their quality is, I believe, of a high grade. With the support that it really deserves and Freethinkers are abundantly able to give, it will be still more enlarged and improved during the present year

and those to come, while I live and continue able to do the work. Liberals, do you want a representative magazine that would be a pleasure to read and you would be proud to show to your neighbors? If so, remember that with the "help of the 'almighty'" we all so faithfully "trust in" I can and will make the *REVIEW* to be such a magazine.

FORTY PAGES of excellent reading matter in this number. Would you, friends of Liberal Freethought and the *REVIEW*, like to see this size, and even larger, maintained throughout the year? Prompt renewals and some new subscriptions would secure it! Many subscriptions have expired, and I hope to receive early renewals, but I do not want to send bills or duns—I prefer to trust that Liberals will renew as soon as they can do so conveniently.

Quite a number of very interesting letters have been received, and I had intended to print a large selection this month; but, in spite of the enlargement, the "weighty" general articles were many and long as well as very important, and have crowded out most of the letters and some Editorial Notes. Correspondents, I hope, will not be discouraged by this; their letters are duly appreciated, and I hope henceforth to make the letter department an important feature. Some of the letters now on hand will "keep" very well for next month. These letters are from such noble Freethinkers as Dr. York, Prof. Jamieson, J. E. Ficklin, John F. Clarke and others.

In the editorial headed "A New Bodily-Resurrection Theory," in this magazine for December last, I remarked that "this sort of science must be of the 'Christian' or 'New Thought' variety, simply pumped out of the exhaustless well of the writer's 'inner self' or 'subconscious mind,'" etc. A Christian Scientist writes to me protesting that his people do not believe in the theory of an electrical resurrection body, and criticising me for saying they do so believe. Read my statement carefully and you will see that I said nothing of the kind—that, 1st, I did not even mention Christian Science specifically; it was the "Christian," not the "Christian Science," sort of science that



was mentioned, though, generically, the latter is included in the former term; 2d, I did not say anybody believed in the theory, but, in view of the fact that its author is a professed scientist and member of a biological society, I said *his science* must be of a certain kind—that is, extra-sensuous or metaphysical, like the theologies—not based on observation and experimentation. That the Christian sort of science, and not the Christian Science theory of an electrical body, was spoken of, is certainly very clear in my original statement.

The Dickens (Ja.) *Leader*, the most independent and outspoken country newspaper in America, copied Judge Ladd's fine article, "Waifs on the Tide of Time and Eternity," from this magazine, and in giving it credit for the article said these kind words: "The HUMANITARIAN REVIEW is a monthly magazine and contains modern science methods applied to the study of mind, ethics and religion, and each issue is a gem in itself. It should be read by everyone who wants to become more wise, more learned, more human and more scientific, contented and happy."

Attention is called to the interesting letter from Capt. Geo. W. Loyd, page 329, which was received in answer to a request that he send me a hickory nut from the tree at the grave of Thomas Paine, to be planted in California soil. The Captain not only sent a nut but also a souvenir pen stock made from a twig of that tree. I am truly grateful to him for these and the kind letter which accompanied them.

The Los Angeles Liberal Club is making arrangements for a grand celebration of Thomas Paine's birthday, January 29th. There will be an appropriate address and a musical program, but the details have not been completed. The meeting is to be in the evening, at Elks' Hall.

The "Combination Offers" are for *new* subscriptions only, *except* to those who renew and also send in at least one new subscription, with \$1 each, when each shall have a premium.

I never demand payment for one or more copies of this magazine sent to anyone without his order.

BOOK REVIEWS.

CONVENT CRUELTYES: or How Girls Become Brides of Christ. By Henry A. Sullivan. 70 pages; 25c.

The author of this pamphlet is an ex-monk, and has for ten years, since he abandoned the monastery, been an itinerant lecturer on the evils of Roman Catholicism, especially in relation to American institutions. His experience in the monastery and intimate acquaintance with the history, doctrines and practices of the church of Rome enable him to write very interesting information regarding these things. This book throws wide open the doors of the convent and exposes the wicked institution in all its hideousness.

THE LAW OF MENTAL MEDICINE. The Correlation of the Facts of Psychology and Histology in their relation to Mental Therapeutics. By Thomson Jay Hudson, PH.D., LL.D. 280 pages, cloth, \$1.30.

The justly celebrated work, "The Law of Psychic Phenomena," by Mr. Hudson, has made his name familiar as household words with students of mental phenomena, and this new work from the same pen needs no recommendation except it be to the novice in modern mind study. Although scientific in character, it is written in a style well-adapting it to the needs of the general reader. Without endorsing all the hypotheses and theories of the author, I consider this book one of exceeding great value. It may be ordered through this office, either alone or in combination with the REVIEW at a very low price to new subscribers; see last page of the cover of this magazine.

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Book Review again unavoidably cut short. I have received the following, which will receive attention next month: *Songs of Childhood*; *Story of Ijain, or The Evolution of a Mind*; *Isola, or The Disinherited*; all by Lady Florence Dixie. Also, *Return to Nature*, by A. Just; *Concerning Human Carnivorism*, by J. Todd Ferrier; and others.

Suggestion, a magazine of the new psychology for health, happiness and success, 4020 Drexel Boulevard, Chicago, contains for January: *Psychical Progress*; *Physical Ideal*; *The Great Psychological Crime* (review); *Tissue Salts*; *Philistine Philosophy*; *Distilled Water*; *Osteopathic Legislation*; *Facsimile of Ingalls' Famous Poem, "Opportunity"*; *Germs Not the Primary Cause of Disease*; *The Riddle of the Universe*; *New Captain of the Men of Death*; Editorials, etc. The magazine appeals to those interested in psychic research, suggestive therapeutics, developing of will power by auto-suggestion, and kindred topics. Monthly, \$1 per year; sample copy free. For very favorable terms for *Suggestion* and the REVIEW together, see last page of cover, and order from this office.

A hint has reached me that the *Free Thought Magazine* is to be revived in consolidation with the *Torch of Reason*. Probably that would be the best thing that could be done. I have no information as to whether the result of the combination, if made, is to be a monthly or a weekly publication.

The Blue Grass Blade, which was threatened with suspension at the end of the year 1903, has been "put upon its feet" again by a prompt rally of its friends to the rescue, and it has been announced that Mr. Hughes will continue its publication.

Mind, the ablest and least "commercial" of New Thought magazines, begins the new year in a new dress, much enlarged and improved, and price raised to \$2.50 per year.

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I knock unbidden once at every gate;
If sleeping, wake : if feasting, rise before
I turn away. It is the hour of fate,
And they who follow me reach every state
Mortals desire, and conquer every foe
Save death; but those who doubt or hesitate,
Condemned to failure, penury and woe,
Seek me in vain and uselessly implore—
I answer not, and I return no more.

—JNO. J. INGALLS.

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THE HUMANITARIAN REVIEW

VOL. II LOS ANGELES, CAL., FEBRUARY, 1904. No. 2.

WRITTEN FOR THE HUMANITARIAN REVIEW.

TRUTH DEMANDS DEBATE.

BY W. F. JAMIESON.

PART II.—THE CRITERION OF TRUTH.

“1. THE only criterion of the truth of Being is *experience*. ‘Experiment upon me, and find out!’—that is the command of Nature, when we ask her for her secrets. Nobody discovers anything valuable in any other way. ‘The fool has to learn by experience,’ says an old proverb. But some wise one has emended the proverb thus: ‘’Tis the wise man that learns by experience; the fool never learns at all.’—Thought must in all cases be tested by facts. The human senses are so many instruments of research; and the human brain has to use them in acquiring all that it means to learn of the truth of Being. The intellectual faculties are themselves but higher senses, dealing intuitively with the *relations* of objects, just as the senses proper deal with their physical *properties*; and their use is only a higher kind of experience. ‘Test

and discover!—That is the everlasting law of Nature—her only gate-way into the truth of Things.”

“2. The only criterion of the truth of Thought is *logic*. Logical laws are a sure (and the only) measure of the correctness of the reasoning process, whether inductive or deductive. Whatever reasonings conform to the laws of logic, are sound. Thought that is not logically faultless, is good for nothing; it is all false. The strength of a chain, as has been well said by Archbishop Whately, is only that of its weakest link; and so the value of a chain of reasoning depends wholly on its perfection in every part. But logic cannot go beyond the truth of Thought; its use as a criterion is solely to judge whether the reasoning is good—not whether the facts it proceeds upon are real or illusory. Logic, therefore, tests only the workmanship, not the material; it applies its rules solely to determining the skill of the construction, and has nothing to say as to the quality of the stock put in.”

“3. Now, as the truth of science or knowledge is simply the correspondence of thought with things, the harmony between our thinking and the realities of the universe, so the criterion of scientific truth is simply the combination of experience and logic. Logic is, as Kant truly says, a merely negative criterion; that is, nothing can be a scientific truth which violates the laws of logic. In fact, logic has an absolute veto power in all investigation into truth; it declares to be absolutely, universally, eternally worthless, whatever is illogical. But experience is the only positive criterion of truth, and its verdict is not absolute; it makes mistakes, is often partial and must be corrected by larger experience, and has no jurisdiction beyond its narrow limits. Nothing whatever will stand the test of a settled fact of knowledge which violates any law of logic, or fails to receive the seal of a positive experience. Every truth of knowledge can be verified. Verification—that is, the possibility of repeating the same result, is the test of all undisputed knowledge. Logic and experience therefore are the two sides of the one criterion of truth—negative and positive; but this criterion is not absolute. Want of logic is decisive against

any alleged truth; but want of experience only creates a presumption against it. There is no absolute criterion of truth; we cannot escape the possibility of error. Only an infinite experience could give us at the same time a positive, and yet an absolute, criterion of truth."

"Such, then, is the answer I must give to the question, 'What is truth?' Truth is the harmony of thought with things; the correspondence or agreement of ideas with their objects. Logic is an absolute negative criterion of truth; experience is a fallible positive criterion of it—the best we have. Truths of science or knowledge are thus all subject to two rigorous demands: first, that they be logically harmonious with themselves, and with all other proved truths; secondly, that they shall be capable of verification. Without verification, no statement or thought can be accepted as a settled truth—although it *may* be a truth, notwithstanding. Doubt attaches to every alleged truth that cannot be verified by repeated observation or experiment. Science is simply clarified and methodized experience; and I think for the permanent and stable beliefs of mankind, there is no foundation but science, in its largest and most exclusive sense."

"What a theme of unparalleled sublimity is opened to us by this simple word *truth*! The love of truth, the passion for truth, has been the inspiration of every great life lived on earth. Jesus spoke for every noble spirit when he said: 'To this end was I born, and for this cause came I into the world, that I should bear witness to the truth.' The body feeds on a meat that perishes, but the soul feeds on the eternal truth. To seek for truth that we may live the truth, is the grandest aim of our existence. Indeed the search for truth is a pursuit so full of delight to him who glows with a genuine devotion to it, that Malebranche exclaimed: 'If I held truth captive in my hand, I should open my hand and let it fly, in order that I might again pursue and capture it.' And Lessing in the same spirit declares: 'Did the Almighty, holding in his right hand *Truth*, and in his left, *Search after Truth*, deign to tender me the one I might prefer, in all humility, but without hesitation,

I should request *Search after Truth.*' Expressions like these, perhaps, over-state the value of the mere pursuit; for no pursuit, as such, can be an end in itself; truth could not thus animate the soul to life-long and all-absorbing toil to attain it, were it not that, when found, it is the chief blessing of mankind. It is true, as Seneca has said, that 'a known truth waxes stale,' but only because each special truth is a stepping-stone to a truth higher and grander still. It is the infinity of truth, the impossibility that exists of finding any limit to it, that makes it an object worthy of the supreme love and allegiance of the human soul. In vain shall anyone declare, 'I am the truth;' no human teacher can without audacity utter such words as these. Forever on and on—that is the destiny of the soul that dedicates itself to truth in absolute and pure devotion. The love of truth is a moral quality of such surpassing excellence and dignity that it enobles, exalts and sanctifies the spirit that is inspired by it. What is there so great in human character as the stern yet impassioned veracity that values *what is true* above all gain, above all pleasure, above all that is not identified with the absolute integrity of Nature? No joy compares with that which flows from truth thus pursued and thus won. There is that in human nature which makes the simple arrival at the true more precious and more rewarding than the most brilliant triumphs of common ambition. Truth, like virtue, is its own reward; and the hope of unending being has no better guarantee of its own wisdom than the fact that he who feeds on truth feeds on the eternal, the infinite, the divine."

For the crystal-like reasoning of this gentleman (Francis Ellingwood Abbot), I have for years had great admiration, which is my apology, if apology is needed, for giving so much space to his thought. How lofty his ideal! The next best thing to writing a sublime poem, is a full appreciation of its beauty.

My brothers and sisters, as will be seen in Part III. [to be printed in the March REVIEW], have writ-

ten grandly of truth. Why should I not prefer their exalted expression to my own original? It better elucidates my great theme—every utterance a gem “more precious than the loveliest illusion.” Let us welcome the hosts of young men and women to this intellectual feast, invite all humanity to partake of this banquet.

A PLEA FOR DEBATE.

I intend to organize “Humanitarian Societies” over all this fair land.

May we not indulge the pleasing hope that the old-fashioned literary and debating lyceums shall again become popular among our boys and girls over all the civilized world? This essay should inaugurate the glad day when the school houses will resound with the maiden efforts of our future orators and statesmen. Scientific training in public speaking, under competent elocutionists, should receive the hearty encouragement of parents in every neighborhood and the cordial financial support of every community. Lessons should be given not only in floral decorating of the rostrum, but in the behavior of participants—courtesy, gentle bearing, self-poise—graces which charm. These should be taught as essential points of this intellectual and moral discipline, best attained through polite polemics. To learn how to differ in expression of thought with sweetness of temper would become an influence of inestimable value in every community, and refinement the rule, not the exception, in every home. All debating should be dominated by good nature, enlivened by innocent mirth.

Perhaps the plea I am making for truth and freedom might not be necessary if a certain subtle thread of cynical dissent were not woven into the fabric of discourse by a few persons who imagine they live in an atmosphere too ethereal for the clash of diverse opinions, and who would willingly sacrifice truth to expediency. One such asserts that “few are convinced by arguments;” whereas, only by arguments is truth gained and error consumed. Archbishop Whately, one of the greatest logicians, clearly perceived this when he said: “In every instance in which we reason in the strict sense of the word, that

is, make use of arguments, whether for the sake of refuting an adversary, or of conveying instruction, or of satisfying our own minds on any point, a certain process takes place in the mind which is one and the same in all cases, provided it be correctly conducted." So, according to that eminent master of logic, we cannot think, reason, without employing argument; cannot satisfy "our own minds" without it.

Another, who aspires to be a philosopher, and broad-minded, declared that "controversy is neither agreeable nor profitable to the true student." After thus binding his "true student" hand and foot (and tongue), he announces his own pitiable plight by declaring: "Debate is an ambition of vanity, and as a rule makes narrow minds belligerent and bigoted," and forthwith proceeds with a controversy which filled several columns of a newspaper to prove it!

One gentleman, whom I esteem, an orator, too, like Brutus, took into his confidence a large audience, assuring his enraptured hearers that "oratory is a trick." This could be borne with some degree of fortitude were it not for the fact that the woods are full of magpies.

We know that oratory is an art, like music, poetry, sculpture or engraving, but it must have talent, and sometimes genius, back of it. A trick is a deception, a cheat. If an orator is a trickster, a deceiver, a cheat—one who lives by fraud, orator and swindler are twins, "shapen in iniquity." As well say all literature is a lie.

We read of that "grand old man" when a boy, and when oratory, "effective public speaking," was not a lost art, nor neglected, that "the Gladstone family were great debaters in the home circle. The father always encouraged the children to have a reason for every act or opinion. In the friendly discussions which resulted, the future pre-eminence of William as a debater was foreshadowed. On one occasion William and his sister Mary disputed as to where a certain picture ought to be hung. An old Scotch servant came in with a ladder, and stood irresolute while the argument progressed; but as Miss Mary would not yield, William gallantly ceased from speech,

though unconvinced. The servant then hung up the picture where the young lady ordered; but when he had done this, he crossed the room and hammered a nail into the opposite wall. He was asked why he did this. 'Aweel, Miss, that'll do to hang the picture on when ye'll have come roond to Master Willie's opeenion'."

"From the early habit of engaging in public discussion, the Athenian youth derived that fertility of resource, that knowledge of the temper and understanding of an audience, which are more valuable to an orator than the greatest logical powers. The thoughtful and ambitious young man, who aspires to taking an active part in the public affairs of the country, will do well to identify himself with a well-conducted debating society, and take part in the discussions therein held. The first essential to a speaker is familiarity with the subject. Be sure you have something to say before you get on your feet, and when you do get on the floor be sure and say it if you can."

In every town "a well-conducted debating society" should be organized, where all would be taught the rules of debating and parliamentary usage.

In the name of education, a great deal taught is useless in the great business of life. Our youth should be instructed in those things which are of practical value. Geography is a case in point: nineteen-twentieths, as taught, is speedily forgotten. A few weeks' study of globes and maps will bring more culture and real information than volumes of geography full of unimportant details. Another point: Classical English is better than classical Greek and Latin, and will accomplish far more during this short life in perfecting manhood and womanhood. With the lopping-off of useless branches in the schools, there will be abundant time for truer things and better methods. Make room for eloquent speech! — beautiful and elegant English!

[Part I. of this series of articles was printed in the January REVIEW (price 10c.), and Part III. will be printed in the REVIEW for March.]

WRITTEN FOR THE HUMANITARIAN REVIEW.

BIBLE VS. BIBLE SUPERSTITION VS. "HIGHER CRITICISM."

CHRISTIAN VS. CHRISTIAN,
METHODIST VS. METHODIST.

BY SINGLETON WATERS DAVIS.

"And there was war in heaven."—*Bible*.

And there is war in the Methodist church.—*Newer Version*.

"A house divided against itself cannot stand."—*Bible*.

IT IS an encouraging sign of the times when conservatives array themselves in battle against the champions of progress. Stagnation is death; agitation is the beginning of life. When leaven is put into meal, it is necessary that the meal be stirred in order that the leaven be quickly, thoroughly and evenly incorporated with it. As long as the tiger remains in his lair, he is safe from the hunter, but when he ventures forth to spring upon his antagonist, he becomes a sacrifice to his own egotism and a victim of a product of progress—a result of "higher" intellectual development—the hunter's fire-arms. "Whom the gods wish to destroy, they first make mad."

Orthodox Christianity has been, for several years, inwardly much discomposed by the demonstrations made from time to time by the "Higher Critics" in its own household; for some time the conservative, superstitious element had deemed silence the better part of valor; then murmurings and belching of smoke began to emanate ominously from the conservatory of

"fire and brimstone;" now the lurid tongues of malicious flame are beginning to leap forth, and it is predicted that next spring there will occur right here in the City of the Queen of the Angels a terrific eruption of the Methodist volcano which will o'erhang the Christian heavens with clouds of appalling blackness, make the theological world tremble, and shake the very foundations of Christianity!—yea, even the graves of dead dogmas will open and their uncanny specters will "come forth and appear to many in the city!"

The Los Angeles *Daily Times* of Jan. 1st contained a detailed description of the trouble in the Methodist camp under the following headings: "Fight Against Bible Critics. League Formed to Combat Work of Iconoclasts," etc. Apparently, the sympathies of the *Times* editor are in this case with the unpopular heretics, the higher critics, or he would not have called them "iconoclasts," i. e., idol breakers—and the name was pre-eminently appropriate. Says the writer:

"Los Angeles has been selected as the headquarters for the western division of the Bible League, an organization that has sprung up within the past few months as an agency to combat the work of the 'higher critics' in the colleges, theological schools and pulpits of the United States, and their attacks upon the entire Bible as the authoritative word of God. This western division includes all the territory west of the Mississippi river, and also Chicago and the Rock River conference in Illinois. The eastern division has headquarters at Boston, where the storm of higher criticism rages violently around the Boston School of Theology."

The last clause of this paragraph is not quite true to fact. It is not a "storm of higher criticism" that "rages around the Boston School of Theology," but

a storm of passionate protestation against the teachings of the higher critics in the school, and uncharitable and unreasonable censure amounting to violent inquisitorial persecution of the higher critics themselves—the most capable and best equipped Bible students in the Methodist church. *The Times* further says: “Through the activities of the workers in Los Angeles, action was taken condemning the Boston School of Theology and its professors by many of the annual conferences of the M. E. church.” That is, the numbskulls have proved by resolutions and majority vote, not by rational argument, that the learned higher critics were intellectually wrong, and morally blameable because they have promulgated their honest convictions instead of being hypocritical!

“It was finally decided to make the movement against the ‘higher criticism’ that attempted to throw doubt upon the correctness of the evangelical doctrine concerning the holy scriptures, a general movement all over the United States, and create a sentiment that the General Conference which meets in Los Angeles next May would have to take decisive action on the matter.” Notice here that the scheme is to work upon the prejudices and credulity of the unthinking, unreasoning and superstitious laity and third-class clergy to “create,” that is, “make out of nothing,” a “sentiment” (not a logical, rational argument) that will by mere force of numbers coerce the more enlightened, liberal-minded and intellectually honest members of the General Conference to—do what? Try to refute the higher criticism by the use of facts and sound ratiocination? O, no! But to “take decisive action” in expelling the higher critics from the colleges! Then the chairs may be filled by unthinking bigots, or truckling hypocrites who are willing to sell their birth-right of brains for “a mess of pottage” or betray truth for “pieces of silver,” or deny their lordly reason for fear of the clamorous mob!

The platform of the League is as follows:

“1. We believe that the Bible, in a unique and supernatural sense, is the authoritative word of God.

“2. We believe that the Bible, when rightly interpreted, is



in full harmony with the established facts in all departments of knowledge.

"3. We believe in scholarly investigation and criticism in all departments of Biblical learning.

"4. We believe that the abundant, clear and direct testimony of our Lord Jesus Christ and His apostles is of vital importance, and is conclusive evidence of the correctness of the evangelical doctrine concerning the holy scriptures.

"5. We believe that no amount of technical scholarship is competent fully to interpret and understand the Bible unless one's mind is filled and guided by the Holy Spirit.

"Therefore, we pledge ourselves:

"1. So far as we have time and opportunity, to be diligent students in archæology, history, science, philosophy, biblical theology or other related topics.

"2. To defend the scriptures against all the assaults of unbelief, and by every means consistent with Christian charity to expose error and seek the banishment of unscriptural doctrines and teachings from the Methodist Episcopal Church.

"3. To take the Lord Jesus as our pattern of character and the Holy Spirit as our guide.

"4. To pray and labor continually and earnestly for the conversion of sinners, and the edification and sanctification of believers."

Let us briefly examine the above platform, commenting on the several "planks" in order as numbered.

1. That "we believe" this or that in no way whatever affects one way or another the origin, authorship, authenticity or authority of the Bible; neither does it refute or confirm the methods or results of higher criticism. This plank was brought down from the credulous childhood of the race and is "rotten."

2. When anyone who is even but slightly conversant with the results of modern scientific investigation makes the assertion that the Bible "is in full harmony" therewith, or even says he "believes" it is, there is grave reason to doubt his sincerity or his sanity. Whoever knows that the sun is the center of the solar system, and that the earth is a globe and revolves daily upon its own axis and yearly upon the axis of the solar system — whoever is possessed of even these simplest ru-

diments of modern astronomy, no matter what he professes to "believe," *knows* that the Bible does *not* "harmonize" with these "established facts" in astronomical knowledge, regardless of any "interpretation" that does not absolutely reverse the meaning of the biblical statements. So is it in "all departments of knowledge." Not only so; but every Bible student worthy of the name of student, *knows* the Bible does not harmonize even with itself. As to being "rightly interpreted," a *revelation* should need no interpretation; and then, by what standard are we to judge of the correctness of any given interpretation?—or, by what infallible authority? If the interpretation is to be judged by scientific standards, why waste time and labor on interpretations?—why not go directly to science for information and discard the infinitely ambiguous Bible?

3. Doubtless to this should be added, "when made to agree with and confirm the doctrines of Methodism;" otherwise the statement is flatly contradicted by the attitude of the League toward the higher critics within the Methodist church.

4. Is it not strange educated men would adopt such sophistry as this? They seem utterly blinded by their erroneous preconceptions to the plain fact that it is reasoning in a circle, and that they are here trying to prove the veracity of an impeached witness by his own testimony.

5. If the "Holy Spirit" (translated literally, *warm wind*,) is able to do this, why have any technical education, or theological schools? Why not still rely on uneducated "fishermen"?

Then, as to those pledges: They are to study archæology, etc., but continue "to defend the scriptures against the assaults of unbelief," even if those sciences utterly destroy the grounds of belief and become bulwarks of unbelief. I should like to see one Christian actually take his "Lord Jesus as his pattern" in all things—I have never yet seen *one* such!

The League has preferred charges of heresy against Prof. Borden P. Bowne, of the School of Theology of the Boston University. But what is to be done with Prof. Mitchell and the seven regents who sustained him?

WRITTEN FOR THE HUMANITARIAN REVIEW.

HUMAN RESPONSIBILITY

NATURAL LAWS AND MORAL CONDUCT.

BY B. PRATT.

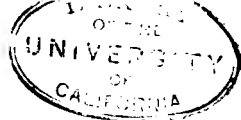
TO WHAT extent man is responsible for what he is and for what he does, is a subject that has been but little considered, and is very far from being understood. The almost universal opinion has been, and still is, that we are free agents—capable of regulating our actions, by our will, in accordance with religious creeds and legal enactments, and deserve reward or punishment according as our acts agree or disagree with the rules laid down to regulate our conduct. Our culpability depends entirely upon our capacity to do or not to do what is morally wrong. If we are free agents and can regulate our conduct in accordance with a correct moral code, we are certainly culpable if we do not do so, and deserve at least restraint, if not punishment, if we do not conform to the requirements of a moral law.

Is it certain that we are free agents, and that we can do or refrain from doing whatever we choose to do? Have those who have formulated religious creeds and assumed that God would punish man in the future for all violation of his requirements here, fully considered the influences that make us what we are? Have legislators who have enacted laws for our guidance, prescribed penalties for their violation and cre-

ated courts and juries that determine the guilt and punishment of the offenders, fully understood the influences surrounding the criminal and his capacity to resist temptation?

Man is a compound of physical, intellectual and moral or immoral nature. He is forced into existence without any volition or desire of his own. He has no choice of parentage, country of birth, or surrounding influences; and, as these are what make him what he is, he is not responsible for the effects of these causes. Had we been born in China, or Africa, of Chinese or Negro parents, we should have been a Chinese or Negro, with all the physical, intellectual and moral peculiarities of those races. It is a well-known fact that the people of different countries and different races differ greatly in their physical structure, and also in their intellectual and moral endowments. These differences are not the result of the volition of the individuals of the different races, but the inevitable result of universal law. Each is exactly what conditions and circumstances have made him; and no will or desire of his own could have made him different from what he is. Heredity and environment make us what we are; and, as we are not responsible for those, it follows inevitably that we are not responsible for the effects of those influences.

John C. Ridpath, discussing this subject in the *Arena* for April, 1897, says: "Did man ever choose his race or blood? Did he ever select his own paternity—his father, his mother, the physical and moral union of their lives in him? Did any one ever make himself a Hindu, a Persian, a Greek, a fire-worshipper, a Pagan, a Christian? Did any ever prepare before hand to be a soldier, a poet, a priest? Could any by preference fix himself in Babylon, in Rome, in Pekin, or in London? Could any by pre-arrangement adjust the conditions in which he would be born, and of which he must avail himself or perish? Could any be a Hun or a missionary, a crusader or an infidel, a prince or a boor, a fool or a philosopher, a man or a woman, a slave or a general, black, white or brown; strong or weak, blind or seeing, dwarf or herculean, capable or incapable of action or accomplishment? Has any man in any age or



country in any degree whatever influenced, not to say determined, the antecedent conditions of his own life and activities? If he has not done so, then how can he be said to be the maker of his own life and acts? It must be agreed that man does not determine his place in history; that he does not make the elements of his own life and activities; and that he does not originate or greatly influence the laws and conditions of his environment."

If we admit that the different conditions, and influences thereof, under which the different races, and also the individuals of the same race, originate, are what make the difference in their physical, intellectual and moral developments, we must also admit that these conditions and influences are responsible for what we are, and not the individuals themselves. No one claims that we can determine, or even influence, our physical development; we may be tall or short, strong or weak, dark or light, male or female, and we accept it as the inevitable result of conditions we did not create, and could not prevent or modify.

Our intellectual capacities, also, are as varied as our physical differences, and we have no more control in determining the former than the latter. There are all grades of intellect, from that of a Webster or Bismark to that of a born idiot. Poets, and artists, and musicians, and all other classes of genius, are born such, not made. But when man's moral nature is to be dealt with, he is treated as a free agent, fully responsible for what he is and for all his acts. Why are our moral natures any more subject to our control than are our physical and intellectual developments? All of them are combined in the same individual by the same causes, and in conformity with unvarying, universal law, over which man has no control, and from the influences of which he cannot escape. We deal quite differently with anyone born morally defective from what we do with those born physically or intellectually so. For physical imperfections we apply mechanical assistants to remedy the defects as far as possible, and feel sympathy for the unfortunate individual thus afflicted, because we realize that such

defect is a misfortune, and is unavoidable. Dr. Oliver Wendell Holmes, in one of his "Table Talks," has this to say about defects: "A man with a crooked spine would never be called to account for not walking erect. If the crook were in his brain instead of his back, could he fairly be blamed for any consequence of this natural defect, whatever lawyers or divines might call it?"

It is a generally-conceded fact that the brain is the organ of the mind. Its size, formation and texture greatly influence, if they do not entirely control all mental operations. All animals, from the highest to the lowest, are combinations of necessary organs. Each organ has a labor to perform in maintaining the life and growth of the individual. The perfection or imperfection of work to be performed depends entirely on the perfection or imperfection of the organs designed for that particular duty. For good digestion of food we must have a healthy stomach; for good circulation of the blood, a healthy heart and lungs; for perfect sight and hearing, we require perfect eyes and ears, and for all other physical necessities, the organs necessary to perform the work must be perfectly formed and in a healthy condition.

Is the brain an exception to the requirement of all other physical organs? Should we be commiserated for the imperfect work of all other defective physical organs, but be held strictly responsible for the imperfect action of a malformed or disordered brain? Is one any more to blame for a badly-organized brain that does not work satisfactorily than he is for badly constructed legs that do not walk, or eyes that do not see, satisfactorily? We treat the results of these imperfections very differently, however. For the possessor of the latter, we provide wheel-chairs, crutches, and eye-glasses; and for various other imperfections, hospitals and sanatoriums, where the best medical skill is employed to relieve as far as possible the imperfections. For the possessor of a badly-organized brain, we establish courts of (so-called) justice, call his acts crime, and provide chain-gangs, jails, prisons, electric chairs, etc.

Unless we assume that our minds do not depend upon the

formation and action of the brain, we must admit that mentality and moral or immoral tendencies are as much beyond our control as are the operations of all our other physical organs. Prof. Tyndall, in a lecture entitled "Science and Man," said:

"It is now generally conceded that the man of today is the child and product of incalculable antecedent time. His physical and intellectual textures have been woven *for*, not *by* him, during his passage through phases of history and forms of existence which lead the mind back to an abysmal past."

"Are the brain and the moral and intellectual processes known to be associated with the brain—and as far as our experience goes, indissolubly associated—subject to the same laws we find paramount in physical nature? Is the will of man free, or are it and nature equally bound fast in fate? What is meant by *free will*? Does it imply the power of producing events without antecedents; of starting, as it were, upon a creative tour of occurrences without any impulse from without, or from within? If there be absolutely or relatively no reason why a man should act, he will not act. It is true, the united voice of this assembly could not persuade me I have not the power to raise my arm if I wish to. But what about the origin of the wish? Are we, or are we not, complete masters of circumstances which create our wishes, motives, and tendencies to action? Adequate reflection will prove, I think, that we are not. As before stated, my physical and intellectual textures have been woven for me; processes in the conduct of which I had no share, have made me what I am. Here, surely, if anywhere we are clay in the hands of the potter. It is the greatest of delusions to suppose we come into the world like sheets of white paper, on which the age can write anything it pleases. The age can stunt or promote, or pervert existing capacities, but it cannot create them. It is as fatal as it is cowardly to blink facts because they are not to our taste. How many disorders, ghostly and bodily, are transmitted to us by inheritance."

In order to determine rightly one's responsibility for what he is and does, it is necessary to know what his antecedents were, and what influences have operated to make him what he

is. If his antecedents and his subsequent environment are conditions over which he had no control, and if these are the causes of his being what he is, how can the individual be justly blamed for the natural, inevitable results of these causes? No one would from choice be defectively organized. Doubtless every criminal in our prisons, every tramp begging at our back doors, every cripple and imbecile in our asylums, would have preferred to be a Webster, an Astor, an Edison or a Sandow. That they are not such, is a misfortune, not a misdemeanor, and therefore not deserving of censure or punishment, but compassion and assistance.

It may be asked: "Would you turn criminals loose to prey upon society?" Most certainly not. We do not turn the insane loose on society; we build asylums where they can be restrained from their irresponsible acts, and provide the best medical treatment available to try to remedy their misfortune and restore their reason. We know they are diseased, and are not responsible for their acts; but we do not, at least ought not to punish them. But, as self-preservation is the first law of nature, we have a right to restrain those whose liberty gives them opportunity to injure us, but it does not carry with it any right for us to punish them.

One may be born with a finely-organized brain, educated and brought up under the most favorable conditions for the development of his intellectual and moral nature, and yet by some misfortune of disease or accident, he may become insane and be prompted to commit the most brutal acts. Do we punish him for such irresponsible acts? Never: for it is known that he is rendered irresponsible by causes he could not prevent or escape from. We condole his misfortune and do all that is possible (often with success) to restore him to sanity.

Another may be born of ignorant and vicious parents, and be brought up in the slums of a city without education, and surrounded during the formation of his character by the worst of influences. Are we to hold him to strict accountability for his acts, and prescribe punishments for acts resulting from natural defects over which he has no control, and for which he

is not in the least responsible? Are inherited defects that are permanent and ineradicable any more deserving of punishment than those subsequently acquired and susceptible of remedy?

The vindictive spirit so prevalent in man is a relic of barbarism and ignorance, and has been fostered and preserved to a considerable extent by the believers in the infallibility of the Mosaic history. Then the most inhuman crimes were committed against whole nations as well as individuals, and were ordered and sanctioned (if the record be true) by God himself. A more humane spirit is inculcated in the teachings ascribed to Jesus: "If ye are smitten on one cheek turn the other also; love your enemies; do good to them that hate you; bless them that curse you; and as ye would that men should do unto you, do ye also to them."

Do the falsely-called Christians, who dot the world with costly temples in which to worship the God of Moses, give any assent to the teaching of Jesus, or in any way follow his example? On the contrary, the so-called Christian church has been the strenuous opposer of the abolition of the death penalty, and still quotes for argument, "If man shed man's blood, by man shall his blood be shed."

The world is slowly, but surely, growing out of these relics of barbarism, and a spirit of humanity begins to dawn on the mind of man. The day is coming when the irresponsible victims of a vicious inheritance and degrading environment will be restrained, and efforts made to remedy, as far as possible, the natural defects, instead of punishment, of criminals,

Los Angeles, Cal., Jan., 1904.

"THE HUMANITARIAN REVIEW, Some of the contents for December are 'Hell, or No Hell?', 'Why We Oppose Vivisection,' 'Fundamentals of Liberalism.' Each of these articles is worth a bag of gold dust."—*Human Nature*.

—"The person who will not investigate both sides of a subject is dishonest."—*Abraham Lincoln*.

THOMAS PAINE.

BY CAPT. GEO. W. LOYD.

PATRICK HENRY was a skeptic, but a fearless patriot, and will occupy a niche in our temple of Liberty. But the man who wrote the "Rights of Man," with a halter around his neck, and under the circumstances in which he was placed, deserves our highest admiration; the man who wrote "Common Sense," and thus "awoke the sleeping dog of '76," and aroused that resistance to British tyranny which ended in the abolition of white serfdom on this continent, deserves a statue beside those of our most illustrious heroes.

It is now well-known that Thomas Paine furnished the brains that brought out our Declaration of Independence, and was the first man who wrote "Free and Independent States of America." We have plenty of good evidence that all the early Presidents honored him with their society and friendship, at a time, too, when patriotism was at par, and that the U. S. Congress and many states offered him bounties he would not accept.

Thomas Paine was an Englishman and a Quaker, born of poor parents, whose simple habits and theology I admire; but his great love of liberty for all mankind and his hatred of oppression deserve our highest commendation. His hatred of priestcraft was the natural result of his acquaintance with its crimes and exactions in Great Britain and France, and its cruel

suppression of liberty and free thought. Many of Paine's sentiments should be written on the sky. For instance: "I believe in one God and no more, and I hope for happiness beyond the grave;" "The world is my country, to do good, my religion;" "Any religion that shocks the mind of a child cannot be true;" "I believe in the equality of man;" "I believe that religious duties consist in doing justice, loving mercy, and making our fellow creatures happy;" "It is necessary for one's happiness that he be mentally true to himself;" "It is easier to maintain one's character than to regain a lost one;" "You can get up anything that will answer for a king or queen, but it takes a smart man to be an ordinary mechanic."

New Rochelle, N. Y.

RELIGION.

BY JOHN A. JOYCE.

Religion, since the world began,
Is only myth and vision
Erected by vain, little man,
In search of sweet Elysian.
The Pagan gods and Christian gods
Are but the fabrics of the mind
That rulers make as chastening rods
To fright and mystify mankind.
No man can save his life from death,
Or know the secrets of the grave,
For all are but a passing breath—
Alike the peasant, prince and slave.

RETRIBUTION.

BY MRS. C. K. SMITH.

Right words and acts alone will bring
Remembrances without a sting.
'Tis wisdom to have motives true
Which you can pleasantly review,—
Review while thinking o'er the past
Without regretting at the last,
Of things gone by which might have been
Had Wisdom been your handmaid then!

THE HUMANITARIAN REVIEW

SINGLETON WATERS DAVIS, EDITOR.

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EDITORIAL

WAS THOMAS PAINE AN INFIDEL?

THIS year, the usual annual references to and comments on the life, character and labors of Thomas Paine as appropriate commemoration of his birth-day, January 29th, were not made in the REVIEW for January, for the reason that it was issued near the first of that month, and I anticipated issuing the February number on or near January 29th, which would render this number the more timely for such matter. On page 360 I print a short but good article on Paine by the venerable and faithful sentinel at his grave and monument, Capt. Loyd. The article was written some time ago, but truth never grows old, and the Captain's words are as appropriate today as when first penned, and will forever be as true as they are today.

Millions of people have believed that Thomas Paine was an infidel—an atheist; millions have believed this honestly, having based their belief on the slanderous affirmations of a few persons who did not honestly believe it. Taking the

epithets infidel and atheist at their most commonly-received import, viz: one who disbelieves in, or denies, the existence of God or an infinite superior being of which a man is a finite copy or likeness, and the immortality of the soul, it is easily to be proved that Paine was neither an infidel nor an atheist. This proof abounds in Paine's own writings, and mere assertions of prejudiced and dishonest or mistaken opponents should have absolutely no weight when they contradict those professions of belief in Deity and immortality. Paine was a deist, like Washington, Franklin, Jefferson, Lincoln, and many more of the greater builders and defenders of the Republic. Why, then, were not these not antagonized as Paine has been? Because they were discreet politicians—prudence the best policy, they believed in, and did not openly antagonize popular theology lest they lose their hold upon the popular approbation and so destroy their opportunities for performing what appeared to them work of paramount importance—and who can say, in the light of succeeding history, they were not both wise and right? "A place for every man and every man in his place," is a good paraphrase of an old popular adage.

Paine, I have said, was a deist—that is, a believer in one God, rejecting the godship of Jesus and all other reputed godmen, whom he revered only as *good men*. Let us hear his own "confession of faith:" He says:

"The existence of an Almighty Power is sufficiently demonstrated to us, though we cannot conceive, as it is impossible we should, the nature and manner of its existence. . . We must know also that the Power that called us into being can, if he please, and when he pleases, call us to account for the manner in which we have lived here."

"Does not the creation, the universe we behold, preach to us the existence of an Almighty Power that governs and regulates the whole?"

"Deism teaches us, without the possibility of being deceived, all that is necessary or proper to be known "[about God]. The creation [the universe, nature] is the Bible of the Deist. He there reads, in the handwriting of the Creator himself, the

certainty of his existence and the immutability of his power."

"It is only in the creation that all our ideas and conceptions of a word of God can unite. The creation [universe] speaketh an universal language, independently of human speech or human languages, multiplied and various as they may be. . . . It preaches to all nations and to all worlds; and this word of God reveals to man all that is necessary for man to know of God."

"I believe in one God and no more, and I hope for happiness beyond the grave."

Is this the creed of an atheist? Is it not the exact opposite? Paine, then, by the published words of his own pen, was a professed deist and believer in a future life. But note that I am not contending that he was any more moral, or any better man, because of his being a deist instead of an atheist. I am endeavoring to show that he has been grossly misrepresented, designedly and mistakenly, and the epithets "infidel" and "atheist," which have attached to them a significance of reproach, have been maliciously applied to him for the purpose of destroying his reputation as a theological writer in order to create such a prejudice against him and his writings as would keep people from reading his works. Prejudice is a tyrant of the most despotic order, and in this case slanderers, who, like "St." Paul, "lie that the glory of God may the more abound," have succeeded in enticing millions of minds into his dominion, where they no sooner arrive than they enlist themselves in his army of slanderers.

What was it that Thomas Paine did that brought upon him the anathemas of the theologians and aroused the prejudices of almost everybody? He denied the divinity of Jesus, the inspiration of the Bible and the authority of the church. Yes; but many others have done this without exciting nearly so much animosity. But Paine was aggressive; he wrote a book for the propagation of his heretical doctrines in which his arguments were simply unanswerable in fair debate, and so calumny and prejudice were resorted to. Paine, like many other reformers, exasperated by the contemplation of the evils he contended against, sometimes, perhaps, allowed his valor to run

riot with his discretion, and used unnecessarily-harsh and passionate language. But his chief offense was the propagation of invulnerable arguments against the dogmas of inspiration and the divinity of Jesus.

Judged by the standard of Catholicism or orthodox Protestantism, as to belief, Paine was not a Christian; judged by the standard of Unitarianism, he was a Christian. Compared with modern radical Freethinkers, he was quite conservative. As to morals, he was fully up to, if not above, the standard of any church of the time. It has been charged by his defamers that he was a habitual user of intoxicants; but, granting that he did occasionally accept the Christian advice of St. Paul and "take a little wine for his stomach's sake," he did no more than comply with a custom well-nigh universal in his day within, as well as out of, the church. It is a little curious that this charge against Paine by Christians is identical with one made by the Pharisees against Jesus, and which he did not deny.

"Truth is truth, wherever found, whether on Christian or on heathen ground," and, so far as the validity of Paine's arguments are concerned, it is of no consequence whether or not he was a moral man, or whether or not he at the last "retracted" as slanderously reported, but which he did not do. The question is, Are his conclusions logically deduced from facts? If so, no act of Paine or anybody else can reverse them. It was said that Galileo recanted, but the earth still makes its daily and annual revolutions.

Paine's belief about Jesus was identical with that of present-day Unitarians, and also as to Deity. Of Jesus he says:

"That such a person as Jesus Christ existed, and that he was crucified, which was the mode of execution at that day, are historical relations strictly within the limits of probability. He preached most excellent morality and the equality of man. Nothing that is here said can apply, even with the most distant disrespect to the real character of Jesus Christ. He was a virtuous and amiable man. The morality that he preached and practiced was of the most benevolent kind."

Paine's general attitude toward the Bible, considered as the

word of God, is thus briefly expressed by him: "Did the book called the Bible excel in purity of ideas and expression all the books that are now extant in the world, I would not take it for my rule of faith, as being the word of God, because the possibility would nevertheless exist of my being imposed upon. But when I see throughout the greater part of this book scarcely anything but a history of the grossest vices and a collection of the most paltry and contemptible tales, I cannot dishonor my Creator by calling it by his name."

So it is evident from his own writings, that Thomas Paine was not an infidel or atheist, but a deist, a rationalist, a moralist, even a Christian in the sense that a member of the Unitarian church is a Christian. And he was a broad-minded, philanthropic Liberal, and made this declaration in 1794, which many professed Liberals of today would do well to heed, viz:

"I have always strenuously supported the right of every man to his opinion, however different that opinion may be from mine. He who denies to another this right, makes a slave of himself to his present opinion, because he precludes himself the right of changing it. The most formidable weapon against errors of every kind is REASON." Where is there a grander "creed" than this declaration of Paine?—

"The world is my country; to do good is my religion."

ROMANISM VS. AMERICANISM.

In a recent address, Archbishop Quigley of the Roman Catholic church, said: "Liberalism is still the fundamental error of the age. It is the denial of all authority and right outside of the individual and state, and generally proclaims the supremacy of the state in all human affairs, spiritual and secular." That, Mr. Quigley, is one of the broad, solid foundation stones of this Republic, a principle that makes this country pre-eminently the refuge of the oppressed and the home of the free. But for that principle, Catholicism would not today enjoy the privileges it now has, for, had this government been made subservient to ecclesiasticism, the state religion would

have been Protestant, which, were its authority supreme and its faith firm that it represented the "will of God," would have zealously used the state machinery for destroying what it considers to be some of the "fundamental errors" of the Catholic church. Quigley has real reason to be thankful to American liberalism for the liberties, privileges and immunities he and his church enjoy under our secular government. But he is of that class of reptiles which, warmed to activity in the bosom of Liberty, thrusts its venomous sting into the heart of its benefactor!

The church calls herself the "bride of Christ;" why, then, is she so very anxious to marry the state and then "wear the breeches?" Is it because she has taken her cue from the "holy virgin," the bride of Joseph, who successfully secured a substitute to serve while "the bridegroom tarried?" Probably, with a chronic itching for increase of pomp and gold.

Quigley also said: "The question of the education of the child has ever been one between church and state, and in almost every case between the Roman Catholic church and the Protestant or infidel state." Not so. The "question" is all on the part of the church: the state settled the question long ago and is going right along with secular schools, except in so far as the church insolently trespasses on the state's school domain. Protestantism is, by Quigley, referred to as infidelity, when he says "Protestant or infidel state," meaning the U. S. and the individual states governments; how do you relish that, ye Protestant Christians who want religious teaching in the schools? Carry your point, and the fight of the Romanists on "infidelity" in the schools would be "seven times hotter than need be,"—remember, "my doxy is orthodoxy; your doxy is heresy," from the Romish point of view.

Quigley further says: "The New World was discovered by Catholics and the cross was planted in the name of the church. We cannot get it out of our heads that Catholics will yet claim the New World." Let us see. Was this really a "new world," an uninhabited country that human beings never saw before Columbus "discovered" it? It seems to me that, if

discovery confers a valid "claim," that the Red Man is the one to speak thus, instead of the Catholic usurper who "planted the cross," and plenty of cannon as well, on his pre-emption claim already well legalized by long ages of possession. It was not "discovery," nor the planting of the cross that founded Catholic claim to America, but powder and shot! The ultimatum from Catholics to the natives was: "Accept the cross and slavery and give us your gold and your land, or die!" And the proud patriots of the land refused the first and died in defense of their claim and their natural rights. By the law of evolution, the "fittest" will successfully claim this "new" world and the whole world in the future, as it has done in the past and does now; not necessarily the best religiously or even morally, but the people in every way best adapted to the natural environments afforded by the continent, and most able to modify those environments to most perfectly meet their requirements.

What is this "state" that Romanism objects to having "supremacy in all human affairs?" It is the whole citizenship of the United States, or any one state, as the case may be. What is the Catholic church in this country? A part of that citizenship, and a minority of it. What is the basic principle of our republican government? The will of the citizenship as formally expressed by a *majority* of that citizenship. When an individual enters into citizenship of the United States, he voluntarily enters into an agreement, makes a contract, pledges himself to act upon this principle and accept the results of its application in the enactment and enforcement of rules ("laws") for the action of this great co-operative association called the United States (United Citizenship) of America. Would Quigley subvert this principle and be willing that his Catholic minority should make and enforce the rules of this association? I have no doubt of it; but in so doing he violates his contract of co-operative citizenship and thereby forfeits his claims to membership therein and benefits thereof; and such an act the association calls *treason*, which it defines as a crime for which penalties, to which he has voluntarily agreed by his original contract of citizenship, are provided.

HERBERT SPENCER.

PHILOSOPHER—EVOLUTIONIST—FREETHINKER.

Herbert Spencer, whom England may claim as a son of her soil, America may claim as a mighty intellectual star of her discovery. His body is dead; but his intellect will live in the minds of thinking men as long as they retain the capability of profound reasoning. He was born in Derby, England, April 27, 1820, and died in his eighty-fourth year.

Spencer was a radical Freethinker, believing not in any supernatural revelation, any future life, or any personal God. Attempts have been made, however, to maintain that "the unknowable" of his philosophy was a sort of deity—that in his hypothesis of the unknowable he recognized the possibility and probability of the existence of a great intelligent will or "First Cause," the God of deism. But there is no grounds for this, and I think it is true that Spencer did not recognize or believe in any *first* cause any more than any of us believe in any beginning of a complete circle.

Darwin was a scientist in the sense of the physicist; he made original search for facts, and on a solid foundation of personal observation by inductive reasoning built his superstructure of the principles of evolution. Spencer was a philosopher, and reasoned upon the facts and inductions obtained by the physicists to construct a self-consistent systemization of the principles of evolution resulting in his magnificent Synthetic Philosophy—a monument to his name far grander and more enduring than any of marble.

George Jacob Holyoake, the venerable Secularist and Free-thought pioneer of England, was a personal acquaintance of Mr. Spencer during his career as an author, and recently contributed an article on Spencer to the *Truth Seeker*, from which I will here extract a few pertinent sentences.

"When he came to look into the nature of things, he found no light in theology, and reached the conclusion that everything proceeded from something containing the qualities and

force that produced its successor, which in turn, modified by its surroundings, produced other variants. The late Duke of Argyll amazed the pulpits by declaring there was law in mind. Spencer went far further, and proved that there was law in every department of nature: in geology, in biology, in sociology, in politics, ethics, and religion, alike, the law of development was paramount. When the end came he did not die—he merely discontinued to live. . . . Mr. Spencer did not need spiritual attentions. . . . No one had spiritual resources large enough or suitable for Mr. Spencer, whose noble life, so disinterested, so pure, so devoted to the service of man, needed no consolation higher than his own conscience."

In the death of Spencer, it is not merely England's loss of a good citizen, but America loses a teacher very much appreciated and loved, rationalistic Freethought loses a grand apostle, and humanity loses a mighty hand that labored long and zealously to advance its highest development. But the loss is scarcely real, for in his works we still have him with us, and few of the world's great workers have so completely perfected their life-work, and none could with his last breath declare more truthfully, "It is Finished!"

EDITORIAL NOTES.

The Iroquois theater catastrophe was one of the most horrible disasters imaginable, and, apparently, the result of sheer carelessness. The victims carelessly walked into the trap, the theater attaches were careless and failed to do their duty, the owners and managers were careless about complying with the ordinances requiring means of safety, the executive officers of the city, including the mayor, were careless in the enforcement of the ordinances, and even "Providence" carelessly refrained from intervening, allowing saints and sinners alike to become victims of a most untimely and horrible death. After the sad event, many of the Chicago preachers stood up in their pulpits and denounced the city officials for neglect of duty, and then

the officials ordered some fifteen or more of those churches to be closed because they did not comply with the ordinance! At least two important lessons might be taken from this terrible calamity: First, that not only should the very best means of prevention be required by law, but the public itself should be careful to require its agents, the executive officers, to rigidly and promptly enforce the law. Second, that there is absolutely no such a thing or person as "Providence" in a supernatural sense, that all the gods of heathendom, with the God and angels of Christendom and all the guardian spirits of the Spiritualists, are utterly powerless to interfere with the reign of the immutable laws of pitiless and remorseless Nature, to prevent or turn aside such an apparently indiscriminate infliction, and that the instinct of self-and-race preservation supplemented by human reason, mechanical skill, and vigilance, are the *only* "Providence" and "guardian angels."

Dowie recently called at Los Angeles, and held a session of his show in one of our large halls. He got lots of spectators, newspaper notoriety and, presumably, other people's money—other people's, for surely he did not give them anything of value for it. He didn't have to depend on "ravens" to feed him while here—he lodged not in a "cave of a rock," but fared sumptuously at a first-class hotel. I doubt not if Jesus in his "single article of raiment without a seam," (only a blanket cloak, but really the sky), bare-headed and bare-footed, seeking a "place to lay his head," had called on "Elijah" at his hotel, he would have taken one of his characteristic tantrums and, taking his "Lord" for a tramp, kicked him down stairs.

Special attention is called to the article in this issue on "Human Responsibility," by Mr. B. Pratt, of Los Angeles. The article is right in line with one by the editor in the *REVIEW* for last November on the "Universality of Natural Law," and forms a very good second chapter on that line of thought. In an article in the near future I hope to add another chapter to the series, treating upon the treatment of criminals by the state and enemies by the individual in view of all their acts be-

ing not "free," but strictly in accordance with immutable natural laws. Mr. Pratt is a careful and vigorous thinker and writer, although he has reached the honorable age of eighty-two years. I hope for more from his pen for the benefit of REVIEW readers.

As the days increase in length I hope to increase in number the pages of the REVIEW, until it shall contain from forty to forty-eight or more of first-class Liberal Freethought reading matter each month, but no increase of price and no donations asked for. The REVIEW must stand on its merits.

Great ado is made by Christian apologists over the alleged monotheism of Christianity, but from the point of view of comparative religion, Christianity is polytheistic in the same sense that Egyptian or Assyrio-Babylonian paganism was. The Virgin Mary is as much a goddess as Isis; Jesus is just as much a god distinct from Elohim (God) as Horus was distinct from Osiris or Amen-Ra, and there is the Holy Spirit and the saints.

The Program of the Los Angeles Liberal Club's Celebration of the 167th Anniversary of the Birth of Thomas Paine, Friday evening, January 29th, at Elks' Hall, is as follows:—W. C. Bowman, chairman. Music, Valse C Minor (*Chopin*), Miss Grace Scott. Introduction by the Chairman. Violin solo (Selection from *Faust*), J. C. Scott. Song, "Waiting," (*Mil-liard*), Mrs. H. C. Vignes. Address, "The Statesmanship of Thomas Paine," by T. W. Williams. Song (*Selected*), Frank Linastruth. Address, "Thomas Paine and Religious Freedom," Frank I. Wheat. Admission, 25 cents. Free literature.

It is with very great satisfaction that I print in this issue of the REVIEW Part II. of "Truth Demands Debate," by the great Liberal debater, Prof. W. F. Jamieson, and I hope for it a most careful reading by everyone who receives this magazine—it richly deserves it. Part I. was printed in the January number, of which I still have on hand a few copies that may be obtained for ten cents each. Part III. will be published in the HUMANITARIAN REVIEW for March, and others of the valuable series will follow. It is hoped that the whole may be issued from this office in pamphlet form after going through the

magazine, and I would be glad to receive assurances from Liberals that they would take and pay a moderate price for from one to 100 or more copies each for gratuitous distribution.

The *Torch of Reason* suspended publication at the end of 1903, and its place is to be taken by a new monthly magazine announced as the result of the consolidation of the *F. T. Magazine* with the *Torch*. M. M. Mangasarian, of Chicago, is to be the editor, and the publication, I presume, is to be under the auspices of the Liberal University Organization of Kansas City, Mo. The new magazine is announced to first appear about February 1st. It was decided to name it the "Liberal Review;" but why the name "Review" was selected I know not, unless it was recognized that the HUMANITARIAN REVIEW had given that name *prestige* as a cognomen for Freethought magazines, or was it because Liberal publications are so numerous that there "are not names enough to go round?" Those at the head of the undertaking are competent to produce a good magazine and will, doubtless, do so.

"Chaldeo-Babylonian Civilization: Religion, Legends of Creation, Flood, etc.," by Judge Parish B. Ladd, is one of the most scholarly and valuable articles ever contributed to any Freethought periodical, and I am happy and proud that it is to be published in the REVIEW. The article will occupy probably about twenty-four pages, and will be printed in two instalments; the first in the March, and the second in the April number of this magazine. It is not merely of interest archæologically, but to Freethinkers and students of comparative religion it is of special interest as supplying a mass of valuable facts and data in proof of the pagan origin of Judaism and Christianity. After publication in the REVIEW I will probably print a pamphlet edition of it.

Suggestion for February is before me. It is an excellent number of this always-good magazine. The leading article of this issue is by Editor Parkyn on Auto-suggestion and Health in Winter, but all that follows is also valuable. If you have not seen *Suggestion*, write to its publisher, 4020 Drexel Boulevard, Chicago, and ask him to send you a free sample copy.

BRIEF EXTRACTS FROM LETTERS.

Alameda, Cal.—Like yourself, the letter of Geo. B. Wheeler, apprising me of the tragic end of our noble friends, H. L. Green and his wife, came like a bolt of lightning out of a clear sky. Its effect was to sadden every thought dear to life. For several years there has been so many private letters between us, that I had learned to look on Mr. Green as the sunlight in my pathway; a pure man whose life went out in the cause of justice and humanity.

PARISH B. LADD.

Fishers Island, N. Y.—The REVIEW is a good, clean magazine, and a very welcome visitor. I think you are on the *right track*, and wish you success in your undertaking. Trying, as you are, to break through the shell of Christianized ignorance, you are not as radical* as I should be. Quite often a burlesque will do more toward opening the eyes of some people than sound argument. I would like to see your magazine enlarged to double the present size, and will give one dollar to that end. If all your subscribers would do as much, I don't see why you can't do it.

JAS. S. CASEY.

[* There is where you mistake. One who is *radical* goes to the *root* (see dictionary) of a subject when discussing it. Does "burlesque," cartoons or unbecoming language go the root of any subject? They are mere exaggerations, and as such are untruths. Instead of opening people's eyes, they only blind them with the dirt of lies and the dust of prejudice, and cause people of intelligence, good taste, and pure and noble motives, to turn their eyes away from a subject presented in the loud gew-gaws of the buffoon, the snarling growl of a grizzly bear, or the armor of a hedge-hog. The human imbecile that can be influenced by burlesque etc., is very poor timber out of which to make a thinker, much less a Freethinker; he could not digest the "strong meat" of rationalistic Freethought and had better not be weaned too soon from the theological teat whence comes, as "Paul" says, food suitable for intellect-

ual "babes" lest he become a half-starved and soul-shrivelled "two-cent Freethinker," as Washburn calls him. (See *Investigator* of Jan. 16th). Liberalism has now far to many mere camp followers. I can truthfully say that, to the best of my knowledge, there is not another Freethought editor more truly radical than I am; and in relation to the origin, character and meaning of the Bible stories and so-called history, there is not one so radical. I try, though radical, to be rational and right and avoid being rash or rabid. In all good will, EDITOR.]

San Francisco, Cal.—The dozen magazines ordered were received in due time, and are already scattered by mail along with our best thought for the advancement of our noble cause of mental freedom, for which the HUMANITARIAN REVIEW is a most able exponent. You spoke in your letter of reluctance to take any pay for the extra magazines from an old, poorly-paid worker in the lecture field of Freethought. I thank you for the kindly consideration, but we shall sleep better of nights to feel that we have done a little more to sustain the cause for which we have given the best of our life in the service; so just take the "almighty dollar" enclosed, without compunctions. Religious belief cuts a small figure in making men wise or good; and we wonder that mankind are as kindly and good as they are, from the long domination of gods, ghosts, priests and hell and devils of ignorance and superstition. We are preparing for a big Paine memorial here on January 29th, to do honor to that grand and noble man, who has left his mark on the history of human emancipation from the despotism of priest and king. Yours for all truth, DR. J. L. YORK.

Springfield, O.—Please accept thanks for copy the REVIEW sent me. I enclose money order for which please mail to me as advertised. Every article is well worth the price of the magazine. "Hell, or No Hell," and "Waifs on the Tide of Time and Eternity," carry deep thought and deserve committing to memory that they may never be forgotten.

D. W. SHOWALTER, M. D.

Hanford, Cal.—Your journal has put me to thinking as never before; but it is so different from all my former teaching

that it is somewhat hard for me to understand it all. I like to read it, although it does cross all my former teaching.

J. H. RATHBUN.

Washington, D. C.—I like the HUMANITARIAN REVIEW very much, and particularly, in the January number, your article on the "Bible in the Schools" and your answer to the Christian Science advocate, but I am 84 years and 7 months of age and my eyesight must be carefully husbanded or I shall not be able to read at all. All signs favor Liberal success after a time.

WM. BIRNEY.

Arlington, Md.—I am glad to know that there is another exponent of Freethought extant, the HUMANITARIAN REVIEW, and that it has lived through its first year, cut its first teeth, and is ready and willing to "bite" and chew on the old superstitions until there is nothing left of them. JOHN F. CLAKE.

Washington, D. C., Jan. 26.—[From a note accompanying MS. of an article to be printed next month.] I spend some time reading the "H. R." and wish I had eyes good enough to read it more closely; but I think it kind, just and true.

MRS. M. M. TURNER.

Martinsville, Ill., Dec. 10, E. M. 303.—I received a copy of your REVIEW; it is just the thing to open the eyes of the simple. I will do what I can to extend its circulation. Herein is P. O. for \$1 on subscription.

J. T. HOUSER.

San Francisco, Cal.—[From the editor of *Human Nature*, an excellent phrenological monthly.] You are doing very good work, and I do heartily wish you success. ALLEN HADDOCK.

National Soldiers' Home, Va.—I intend subscribing for the HUMANITARIAN REVIEW just as long as I remain in the flesh. It suits me to a T.

I. C. CAMERON.

Ventura, Cal., Jan. 19.—I read the REVIEW clear through every month and think it is the best magazine of its kind.

RALPH E. DAVIS.

THE PROGRESSIVE CLUB

Celebration of the 167th Anniversary of the Birth of THOMAS PAINE, Friday evening, Jan. 29, 1904, at Blanchard Hall, in Los Angeles. Admission Free.

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*Modern Science Methods Applied to the
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SINGLETON WATERS DAVIS, EDITOR.

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NO. 3.

WRITTEN FOR THE HUMANITARIAN REVIEW.

CHALDEO-BABYLONIAN CIVILIZATION.

LEGENDS OF CREATION, FLOOD, ETC.;
TABLET INSCRIPTIONS, RELIGION, ETC.

BY JUDGE PARISH B. LADD.

IF the readers of the HUMANITARIAN REVIEW are as deeply interested in the civilization of the ancient world as the writer of this article, they will be interested in, and possibly instructed by what is here to follow.

THE COUNTRY AND ITS PEOPLES.

I use the compound word Chaldeo-Babylonian to designate that the country at different times was known under one or the other of these names.

The Caldai were originally a small tribe located on the shores of the Persian Gulf, whence they slowly moved northward under Merodah-Baladan until they became masters of the country first called Chaldea, or Chaldee—later, Babylon. The northeastern part of the country was known as Akkard, or Accard. To the northeast, also lay Elam. Chaldeo-Babylonia covered the low and alluvial plain watered by the Tigris and Euphrates, now better known as Irak-Arabia. In

the Old Testament it is designated Shina, Babel, land of the Chaldees. At the north of Babylon lay Assur, or Assyria. During the long struggle, with varying success, between these countries, the boundaries of Babylon underwent several changes. At the north, to ward off the Assyrians, Babylon maintained a long chain of fortifications. On the east, the Tigris formed a natural boundary; but the warlike Caldai, or Chaldees, repeatedly pushed their conquests east and south to the Zab. At an early day Ur became the capital city of the Chaldees. The name of this ancient city is now Mughar. From the earliest times this city and Borsippa (Birs Nimrud) were under Chaldean rule. At the south, the land of the Chaldees touched the Persian Gulf, which was entered by the Euphrates and Tigris through one channel. This sea has since so encroached on the land that these rivers now enter the Gulf by separate channels.

The inscriptions which for the last forty years have been, and are still being taken out of the ruins of these ancient cities, show that the country was the most fertile then known to the world. All between the two rivers was closely interwoven with canals; vegetation of every variety, in the most luxurious abundance, gave to the people happy and prosperous homes. Babylon exported to Egypt and India her fabrics and received their wares and spices in return. The means of import and export was by caravan.

The capital of Akkad occupied both sides of the Euphrates, and was called Sippara and Agade. The early inhabitants, being of mixed races, were designated Sumero-Akkadians; the latter, occupying the hilly part of Chaldea, were necessarily more energetic and vigorous than the tribes living on the low plains, which is clearly shown in the early advance of their civilization over the Shumars. It is from these early Akkadians that we derive our sabbath, of which more will be said later on. The germs from which the Chaldeans, and a little later, the Babylonians, derived their knowledge of astrology and astronomy, as well as most of their other learning, came from the Akkadians. It was this people who first gave to the

world the legends of creation, of the flood, etc. Being of a speculative turn of mind, they theorized on the cosmos, and back of it, on a hierarchy of heavenly powers. To them the Hebrew and Christian peoples of today are indebted for their systems of religion and their gods. Their cosmogonical legends and theories of an array of heavenly powers, at a very early day became the common heritage of the oriental nations. Ezra, while in captivity, availed himself of the records of Babylon, from which he gave to the Israelites the cosmogony of the Old Testament.

It was the Akkadians who first divided the solar year into twelve months, the months into four weeks, and the weeks into seven days, naming the days after the seven planets, just as we now have them. This restless spirit of Akkad infused itself at an early date into its southern neighbors, merging all in one, and the country became known as Chaldea, Akkad being lost to view. Arabia, too, possessed a spirit of unrest, which, under the name of Semnites, peacefully invaded Chaldea, where, finding a civilization superior to their own, they readily adopted the religion, manners, customs, and cuneiform system of writing of the people of their newly-adopted country. They became Sumero-Akkadians, and their natural increase and accessions from Arabia were so rapid that about 3800 B. C. E. [before the common or so-called Christian era] they established a dynasty of kings of their own, in which Sargon became their first ruler, followed by Naram-Sin, his son. If, as has been claimed, the Hebrews descended from this stock, it was not until after a large admixture, at a later date, of a people at the north of Syria known, generally, as Aramians.

Before the unearthing of the cuneiform inscriptions, about all that was known of this ancient people came from the history of Berosus (268 B.C.E.), a Babylonian priest; from Herodotus, the Greek, and from the biblical writings of Ezra while in exile at Babylon, who, like all other free people, had access to the library in the king's palace. From this library come our Old Testament writings touching Chaldeo-Babylonia, her kings, legends, etc. From the cuneiform inscriptions taken

from the ruins of the several cities of Babylon we get a continuous line of kings extending from 2200 to 647 B. C. E. It was about 2200 B. C. E. that Hammurabi, being on the throne, had all of the old laws of Chaldeo-Babylonia codified. This code has come down to us in an almost perfect condition; and it was from this code that Ezra took, in an abbreviated form, the Hebrew Decalogue—the ten commandments, which he palmed off on his less intellectual people as coming from Jehovah through Moses. Later discoveries carry us back to a fairly firm historical basis for 8000 or more years, with traditional history of 432 000 years back of that.

The history of Babylon, like that of Egypt, is fairly clear and reliable back to the beginning of civil government. Before that, both countries, for an indefinite period, were ruled by hierarchies—priestly dominion in the name of the gods; before that, the gods ruled in person. From the date of civil government back, legends, with here and there a little truth, prevail, beyond which all is myth. As early as 8 000, probably 10 000 or more, years ago, Babylon possessed a high state of civilization.

MILITARY OPERATIONS.

As the military exploits of all countries enter so largely into their make-up, if not their civilization, the student of history must, to a certain extent, be made acquainted with the war arm of government, the better to understand its domestic affairs. So a little war will be here in order. The first Chaldeo-Babylonian monarchs, according to the cuneiform inscriptions, had their seat of government at Ur, where was located the great temple of the moon-god. Here sat the king who first ruled over all Chaldeo-Babylonia. He erected temples at Er-ech, Nipur and Larsa, dedicated to the sun, to Bel, and to the goddess Ishtar. The ruins of these temples, if not elegant owing to the want of other materials than clay for their construction, were on a gigantic scale. The cuneiform system of writing had then reached its perfection. Chaldea early sent colonies to the west. Strabo and Pliny tell us that the original settlers of Canaan came from Chaldea, brought their civilization and

planted it in a wilderness of barbarians. With these barbarians they intermarried, and produced the immediate Hebrews, who then and there took the Hebrew language. From some inscriptions left by Dungi, one of Chaldea's first monarchs, it appears that the language spoken at Ur was Semitic; but this is not sustained by the inscriptions of the viceroys left in some of the cities of Akkad under this dynasty. Ur and Erech were rival cities, but were outdone by Karrah, which in time was superseded by Larsa. In the year 2280 B.C.E. Cudunanhundi, the Elamite king, invaded Chaldea, overran and conquered its people. He was succeeded by Cuder-mab-ug, who carried his arms to Palestine. Returning triumphant, he established a dynasty of monarchs at Babylon. Twice did the Elamites give to Chaldea a succession of kings, which was followed by a dynasty from Arabia, formed by Khammuragas, who removed the capital to Babylon. From this time on, the country took the name Babylon. This king, being a Semite, caused the Akkadian language to be superseded by the Semitic.

Khammuragas, having first overrun the north, made that a base of operations for extending his arms to the south, where he defeated Naram-Sin and made himself master of all Babylon. Before this, Naram-Sin and his father, Sargon, while in power, established a large library at Sappara, which was principally devoted to astrology and astronomy, not neglecting the cosmogonical legends of creation, flood, etc., copies of which were made and set up in the large cities of Babylon. Later, in the history of Assyria, the name of Sargon was assigned to an atmospheric myth, where legends recited his miraculous birth of a virgin, overshadowed by one of the gods; placed by his mother in an ark of reeds, which floated down the river to the hut of a ferryman, who brought him up as his son, and on attaining full age he was made king. How much of this story was borrowed by Ezra to fit Moses, and by the Romans to fit Romulus, can only be a matter of conjecture. At any rate, it is but the old story common to all pagan nations from the earliest times down to and including that of Christ.

In the 14th century B. C. E., Tiglath-Adar, being on the

Assyrian throne, invaded and captured Babylon, setting up a dynasty of Semitic kings, who continued to reign until the final end of the Assyrian empire—but not in peace, for Babylon more than once revolted, threw off the Assyrian yoke, and even invaded that country. The first Assyrian empire came to an end 744 B.C.E., being overthrown by Tiglath-Pileser, a usurper. This king, so famous in the annals of Babylonian history, successfully carried his arms to the Indus, and to the west, over Palestine, and even to the Nile. From this time on, the struggle was between Assyria and Egypt, with varying success. During these wars, Babylon was watching her opportunity, and a large influx of the Chaldees gave Babylon the coveted time, when, under the leadership of Marodah-Baladan, she again rose to her former greatness. Peace once more perched on her banners until 710 B.C.E., when the second Sargon defeated his rival and declared himself not only king of Babylon, but of Assyria, Sumir and Akkad. Having conquered the whole country, he devoted his time to internal improvements, and built a city at the north of Nineveh—Kauyunjik. The ruins of this city have been made famous by the discovery of copies of the legends of creation, flood, etc., taken from older copies found at Babylon. Sargon having been assassinated, his son, Sennacherib, ascended the throne (705 B.C.E.), and turned his arms to the west, where he reduced Tyre and Sidon.

With all this prestige at her command, Babylon again fell a prey to Assyria under Assar-haddan, who established his seat of empire at Babylon 680 B.C.E., when he invaded Syria, and captured Sidon and carried its people captive to Babylon. Turning his arms to the east, he overran Arabia and returned by the way of Nineveh, 280 miles over a desert, to Babylon. This feat of campaigning has been set down to Assar-haddan as one of the most difficult exploits in the annals of history. Nor did this monarch end his campaigns here, for he turned his forces with success to the Caucasus and to Media. Having before conquered Egypt, all of the east, west and south, fell to the lot of this great general, who, as emperor, maintained

his rule over twenty years. Having followed the military history of Babylon down to about the time of Ezra and the exile, it will be neither profitable nor necessary, at this time, to go further on this line. So I now take up the domestic affairs of this ancient people as shown, principally, from the cuneiform records of their country.

CHRONOLOGY.

Before the finding of the Assyrio-Babylonian cuneiform writings, the scanty knowledge the world had of the early history of this once highly-civilized people came from the historical writings of Berosus, a Grecio-Chaldean priest (268 B.C.E.), from Herodotus, and from the Old Testament writings by Ezra, while in exile at Babylon between 586 and 457 B.C.E.; but now we have Chldeo-Babylonian history running back 8000 or more years, written on clay tablets which have lately been taken from the ruins of their once great and prosperous cities. These records largely agree with the accounts given us by Berosus and Ezra, except that these men, especially Ezra, greatly abbreviated the Babylonian records. In fact they could not have done otherwise, for the libraries of Babylon included thousands of volumes, in which almost everything was set out in minute details.

Berosus, in his history, told his people the truth, for he told them that the stories of creation, of the first pair, of the garden of Eden, the flood, etc., were but allegorical representations of nature. His history was seen and read by only a few Greek scholars, who have given us the substance of its contents. Ezra, in his biblical writings, told his people a falsehood in telling them that these stories came from Jehovah and were true. That Jehovistic falsehood, proclaimed from the ruins of Jerusalem, 444 B.C.E., gradually impregnated Judea, the virgin daughter of Palestine, who gave birth to Israel and Christianity; the former a fraud, the latter a crime. If Ezra had told the truth as to the Babylonian source of his Genesis story, the world would not have been for two thousand years groping its way in ignorance through rivers of blood, spilt to satiate the thirst of a bloated priesthood. Ezra was a Levite, a priest;

like all other priests, he found in falsehood a faithful servant. In Ezra's time, the Semites, including the Hebrews then in Babylon, readily assimilated themselves to the prevailing religion of the country, and the more intelligent of them to the advanced culture of their Sumero-Akkadian masters; borrowing, as we are told, their language, their cuneiform mode of writing, a little of their science, and their mythology.

As early as 3800 B.C.E., there existed a dynasty of Semitic kings under Sargon of Akkad, and his son, Naram-Sin, of the north. On tablets among the earliest taken from the ruins, a succession of kings is given, running from 2200 down to 647 B.C.E., giving the names of the kings and the principal events in their reigns. It was from these and some older records that Berosus and Ezra procured their knowledge of Babylon.

SOCIAL LIFE AT BABYLON.

In a brief essay like this, only a sketch of leading things and events can be expected. Babylon, as in all ancient countries, had a large class of slaves, who were treated as chattels only; all others were free citizens. Although the government was an absolute monarchy, the people were called citizens. The marriage relation was regulated by law. The wife retained her dowry during marriage and on divorce. In most respects she was on an equality with her husband. She, as in California and some other of our states, was free to deal with property rights; her children, at birth, were registered as free citizens; the boy, at about eight years of age, was circumcised. This custom, with nearly all else which they possess, was borrowed by the Jews from Babylon. Compulsatory education at public expense was, to a certain extent, strictly enforced. They had not only their common law, the result of custom, but general and local statutes. As with us, the decisions of their higher courts were reported and became precedents for future adjudications. It was from these laws, as codified by Hammurabi, 2200 B. C. E., that Ezra wrote the Decalogue—the ten commandments ascribed to Moses. The laws were well administered by regular judges, and the right of appeal to the king was given in important cases. The revenue came from taxes,

a tithe to the king. These local taxes for the temples consisted of corn, date and sheep taxes, and road and canal dues. To each temple a large landed estate belonged, as now in England, and in many districts these lands supported the temples. The transfer of land by deed and lease was regulated by law, and the currency was silver, divided into talents, mauch, shekel and paras. In their business relations, they had their banks, drafts, notes, bills of exchange, deeds, wills, probate settlement of estates of deceased persons, written contracts for labor, apprenticeship, seals, acknowledgments, witnesses to documents, etc.; everything regulated by law about as we do things now. Slaves who could not read or write were required to make their X, to which was attached a seal.

The tablet writings show a high state of civilization more than 8000 years ago. They had vast libraries printed in cuneiform characters on clay tablets, baked for preservation; all arranged on shelves, with copious indexes, so that any subject could be readily found. The tablets from which our present knowledge of ancient Chaldea has been derived were in second copy, showing earlier copies and originals as their source. Some of these tablets are bi-lingual, others tri-lingual, showing the great care taken to perpetuate the history of this people. How far back date the first copies, and back of them the originals, can only be a matter of conjecture; eight or ten thousand years, or more, say some of our Assyriologists. Thousands of years before writing was known, oral tradition must have kept alive the main features of the country; most of all, their cosmogonical and other religious beliefs, which are the first to exist and the last to fade from memory.

Still back of all this, existed man as a barbarian, whose first thoughts, after himself, were of why and whence all nature? It was man in this condition that first gave birth to the legends of creation, the fall of man from a state of innocence, the flood to destroy the wicked, etc. After ages of oral tradition, these cosmogonical legends and others were reduced to writing, stamped on clay, baked, and stored away in the palaces of the kings and other places in ancient Chaldea. It is from these

tablets, excavated within the last forty years, that we derive our knowledge of the early civilization of Chaldeo-Babylonia. It was, also, from these tablets, then in the king's palace at Babylon, that Ezra, in exile, drew his inspiration which gave to the Hebrews most of their Bible. The latest tablets, taken from some forty feet below the surface of the ground at the ruins of Nipur,* on the opposite side of the river from Babylon, carry us back to the remote ages of Chaldean civilization. At that early time, eight or ten thousand years ago, among their sports, the tablets portray the people of Nipur engaged in horse-racing.

The most of the legends touching Isdhubar, the mighty hunter (the Nimrod of the Bible), were found at Uru-ki (the Erech of Genesis). The ruins of Ur, the sacred city of the moon-god, and the alleged birth-place of mythical Abraham, are giving up to us their cuneiform treasures. Larsa, the Elosar of Genesis; Sergul, the Calah of Genesis, and Eridhu, were all seats of rulers—all now in ruins. A thousand years ago, the hyena, lion, tiger, jackal and other wild beasts, roamed in solitude over the desolation of these once great and flourishing cities. In Eridhu, the sacred city of Ea, there existed at an early date, a school devoted almost exclusively to magic and divination. Among the ruins of Erech was found the epic poems of Isdhubar in twelve books, arranged according to the twelve signs of the zodiac. Following this, is depicted in glowing colors, the war in heaven between the god Marodah and the demon Tiamat. It is emblematic of the sunlight at war with the dark night. This imaginary conflict between light and darkness, and good and evil, is the source of all the gods and devils which have ever terrorized the race.

LITERATURE.

Mr. George Smith, the Assyriologist, in his "Chaldean

* The name of this city, I find in the writings of most if not all of the authors of works relating to Babylonia which I have read, is spelled *Nippur*, but herein the spelling, *Nipur*, being preferred by the writer, is purposely used.—EDITOR.

Genesis," says that from 2000 to 1500 B.C.E., there seems to have been a period of general intellectual development; that during this time there was a collection of the various traditions of the stories of creation, the flood etc.; that the literature contained in their libraries comprised every branch of learning known at that time—mythological, religious compositions, astrological treatises, magic, arts of divination, poems, fables, proverbs, etc..

From Senkerch come some of the earliest tablets, on which are inscribed geometrical works, mechanical works, calculations, tables, cube and square root, measures, astronomy, astrology, omens, legends, historical inscriptions, historical cylinders (one of Kadur-mabuk, 1600 B.C.E.), geographical tablets, lists of towns and countries, laws and law cases, sale and barter, wills and loans. Among the mythological tablets are the legends of the gods, songs, prayers, hymns, etc.; charms to cure sickness and expel evil spirits; cure of witchcraft, prayers for success in war. They had chronological tablets, with lists of kings, annual officials, governmental relations between Assyria, Babylon, Elam and Arabia; treaties, dispatches, proclamations, reports of military affairs, reports on the state of the kingdom; also natural history represented by tablets of animals: mammals, birds, reptiles, fishes, insects; plants: trees, grasses, reeds, grain; and earth, storms, and the various other phenomena of nature; tablets on grammar and lexicography: declension of nouns, conjugation of verbs, examples of syntax, bi-lingual tablets, explanatory lists, etc. In law matters, the libraries were extremely rich; showing codes, law cases, sales, loans, lists of property, lists of titles, taxes, etc.

In the literature of Babylon, the dates and names of the writers generally appear. This practice ceased after the Assyrian conquest until about the second century of our era, and this accounts for the anonymous writings of the Old and New Testaments. The ascriptions of names and dates not appearing in any of them, the compilers or redactors, at later times, attempted to supply them by ascribing false and fictitious names to each and all of the biblical writings.

[To be concluded in the HUMANITARIAN REVIEW for April.]



WRITTEN FOR THE HUMANITARIAN REVIEW.

TRUTH DEMANDS DEBATE.

BY W. F. JAMIESON.

PART III.—THE PEOPLE'S PARLIAMENT.

HE IS superficial who imagines other eyes have never seen glories beyond his own vision. I present you the glowing thoughts of the world's best and clearest thinkers—some of them unknown to fame. I have come to love these thoughts as dearly as if they were the children of my own brain. They will make us truer, nobler men and women, for they reveal the grandeur of human nature; the demands of truth; the freedom of the race.

Rejoiced am I, that others have so clearly expressed the principles which lie at the foundation of this greatest of topics—truth. No one mind could perceive all these lights and shades of meaning; and no one mind could present all these phases of thought as shown in this "People's Parliament"—truly, a "consensus of the competent."

In my selections, I have studied the greatest good to the reader, rather than preferences of the writer. A sentence chosen from a master mind, a paragraph from some humble toiler, whichever bears most direct on my thesis. In no instance have I solicited a single word. Not for a moment do I think that these gifted minds have in this "Parliament" exhausted the mine of truth. They have found rich specimens which reveal hidden treasures. Let their wise counsel be fol-

lowed by young men and maidens through the clash of controversy, amid the "tempest of thought," and we need no longer look backward to classic Greece for intellectual achievements, but forward to America leading the nations to liberty.

Walk with me in the diamond fields of truth. Scan these gems of rarest beauty—clusters of brilliants discovered by our noble brothers and sisters "dead in love with truth!" These jewels of the mind will continue to sparkle long after these men and women will have folded their hands upon their loyal breasts, when the last breath shall have come and gone. How gloriously they reveal the nobility of human nature in its devotion to truth—an allegiance which makes it possible for the race to breathe the pure air of liberty today! Permit me to introduce *them*. Not another word from *me*—until the benediction!

PART III.—THE PEOPLE'S PARLIAMENT.

LUCRETIA MOTT: Truth for authority; not authority for truth.

H. S. HOLCOMB: We should be ever ready to debate any question in a courteous, gentlemanly manner.

HARRIET BEECHER STOWE: We have to get truth as we can in this world; just as miners dig gold out of the mine with all the quartz, and dirt, and dross; but it pays.

H. T. BUCKLE: The great enemy of knowledge is not error, but inertness. All that we want is discussion, and then we are sure to do well, no matter what our blunders may be. One error conflicts with another; each destroys its opponent, and the truth is evolved. This is the course of the human mind, and it is from this point of view that the authors of new ideas, the proposers of new contrivances, the originators of new heresies, are benefactors of their species; whether they are right or wrong is the least part of the question. They tend to excite the mind; they disturb the public sloth. Our first para-

mount duty, then, is to be true to ourselves; and no man is true to himself who fears to express his opinion.

J. CLEGG WRIGHT: The truly scientific man follows the light of reason: the dictates of truth must be obeyed.

THOMAS B. REED: The grand army of truth, sometimes delayed, sometimes defeated—but in the end eternally triumphant.

REV. DR. ROBERT TAYLOR: The highest honor we can pay to truth is to show our confidence in it, and our desire to have it sifted and analyzed by how rough a process soever.

J. ANTHONY FROUDE: Better than councils, better than sermons, better than Parliament, is that free discussion through a free press which is the fittest instrument for the discovery of truth, and the most effectual means of preserving it.

DAVID B. HENDERSON (Speaker of the House of Representatives): I have seen beautiful and instructive things on this floor: sharp, able, feeling debate; and debate, gentlemen, is the foundation and sustaining power of American liberty.

J. A. GREENHILL; It would be a grand trait in us all if we could divest ourselves of prejudice, and try to get right down to the bedrock of fact, no matter whether it co-incided with our preconceived views or not, and if we discover ourselves in error, throw the error away, accept the truth and govern ourselves accordingly.

RALPH WALDO EMERSON: Nothing shall warp me from the belief that every man is a lover of the truth. Thou shalt speak the truth as thou seest it, without fear, in the spirit of kindness to all thy fellow creatures. Thy life shall be as thy teachings: brave, pure, truthful, beneficent, hopeful, cheerful, hospitable to all honest belief.

LYMAN C. HOWE: Truth has nothing to fear from critical examination and thorough sifting. A steady desire to learn the truth for its own sake, irrespective of its bearings upon our predilections, is the most essential qualification for a profitable discussion of any subject. . . . Observation has taught me that very few people are capable of rendering a just judgment in any case that bears against their strongest mental

habits, or infringes upon their most pronounced predilections. I am also persuaded that few people love the "naked truth" more than their favorite beliefs.

If . . partly true and partly false, the need of testing every claim is not less. One error in data, one mistake in the application of facts, may vitiate a whole system of philosophy, or ruin the most elaborate structure of science. . . We must expect to differ and seem inconsistent to others who see with different eyes and interpret through different brains. I am not in . . discussion for a partisan victory—or defeat—but for truth, lead where it will.

DANIEL DEFOE: He that opposes his own judgment against the current of the times ought to be backed with unanswerable truth; he that has truth on his side is a fool as well as a coward if he is afraid to own it because of the multitude of other men's opinions. 'Tis hard for a man to say all the rest of the world is mistaken but himself. But if it be so, who can help it?

BENJAMIN CLARE: Discussions ought to stand or fall on their intrinsic merits. Truth cannot suffer by discussion. The pool only healed when it was disturbed by the angel; so truth agitated by discussion shines, like burnished silver, all the brighter for the rubbing it receives,

LYDIA MARIA CHILD: Let every word and act be perfect truth, uttered in genuine love. Let not the forms of business or the conventional arrangements of society seduce thee into falsehood. Be true to thyself. Be true to thy friend. Be true to the world.

DR. M. M. MANGASARIAN: Has it ever occurred to you that we speak because we differ in our thoughts? There are more points of view than one. If we all thought alike, we would cease thinking, reading or speaking.

HELEN H. GARDENER: A truth-loving and truth-telling race will never be borne by those who must take their opinions from others and suppress rebellion under a show of acquiescence.

Unknown: Truth wears no mask; bows at no human shrine; seeks neither place nor applause: she only asks a hearing.

HENRY WOOD: The uncolored truth, without fear or favor, is the most valuable of all possessions.

MYRON H. VRON: It matters little what men believe if they are only honest and honorable; in favor of truth and progress.

GEORGE W. KATES: Truth never suffers by being contradicted. It is only placed on the defensive, where it will be more observable. The place to combat error is where it occurs.

JOHN TYNDALL: I choose the nobler part of Emerson, when, after various disenchantments, he exclaims: "I covet truth." The gladness of true heroism visits the heart of him who is really competent to say this.

RALPH WALDO EMERSON: The true philosopher and the true poet are one; and a beauty which is truth, and a truth which is beauty, is the aim of both. The highest compact we can make with our fellow is: Let there be truth between us two forever more.

GERRET SMITH: I was brought up to look only at one side—my side; hence, I entered upon my manhood a political and a religious bigot. But for more than the latter half of my life, I have trained myself to look at all sides, and to seek knowledge from all sides.

St. Joseph News: The modern and more rational method of combatting error is to let it have free expression and then to meet it with the truth. Those having the strongest confidence in the ultimate outcome of truth, have the least inclination to silence a speaker or writer whom they consider in error.

ELLA STERLING CUMMINS: A lie with the lips and a lie by silence each has the same intent to deceive. Practically, there is no difference, for it often happens that half a truth, unmodified, is a lie. . . . Is life a small thing, and liberty a small thing, and reputation a small thing, to place beside the truth?

C. FANNIE ALLYN: We can afford to let all errors die. We had better face the most terrible truth, than accept the most pleasant delusion. Hundreds have died for what we now consider falsehoods, and we, too, are liable to be mistaken. Truth

has many fearless seekers who care not where they are led, so long as truth is guide.

"We're beaten back in many a fray,
Yet newer strength we borrow;
And where the vanguard camps today,
The rear shall rest tomorrow."

ERNEST RENAN: Man can never be so sufficiently assured of the course of his thoughts as to swear fidelity to this or that system which, for the time being, he may regard as the true one. All that he can do is to consecrate himself to the service of Truth, whatever she may be, and to incline his heart to follow her wherever he thinks he sees her, and this though at the cost of the most painful sacrifices.

H. L. GREEN: All sides must have a hearing. We are in search of the truth, and we know of no better way to find it than by free, friendly, honest discussion. Falsehood and error are always and everywhere pernicious. Let us have the *truth* if we can get it, whatever it may be. . . . We predict the time is near at hand when it will be seen that there is no need of placing restrictions on advancing thought—that it is for the best interests of humanity that the mind and judgment be *entirely free* to follow wherever truth leads.

H. O. PENTECOST: It is only by hearing all sides that we may come at the truth. "Hear the other side." I shall not change my course. I shall not "trim" anything I have to say to suit the opinions of my hearers. I shall go on just as I have been going on, even if the meetings entirely fail from lack of support. Unless I speak the whole truth, as I am able to see it, I may as well cease talking and writing altogether. There are enough "trimmers" talking and writing. I do not intend to join the number. The truth that seems to me should be spoken, I intend to utter whether anyone will listen or not.

JULIET H. SEVERANCE, M. D.: I would rather trust to the beneficent results of a dozen honest, earnest, intelligent persons who would "stand by the truth though the heavens fall," than all the truckling, namby-pamby liberal orthodox or ortho-

dox liberals that could be massed together by any possible means. Can an amalgam be made between those who believe in authority and those who believe in liberty and logic? I think not. I can listen with patience to any views, no matter how absurd they may appear to me, if I am allowed a chance to "talk back." I believe in free discussion.

W. PERKINS: Considering the multitudes of conflicting opinions and faiths, can we cherish the egotism that we are wholly exempt from absurdities? That we know it all? That we are right, and others, calling for proof, wrong? Opinions are worthless, often injurious, unless based upon sound evidence and truth after a careful, patient investigation of the subject.

HERBERT SPENCER: What knowledge is of most worth? The uniform reply is, science. This is the verdict on all the counts. For direct self-preservation, or the maintenance of life and health, the all-important knowledge is, science. For that indirect self-preservation which we call gaining a livelihood, the knowledge of greatest value is, science. For the due discharge of parental functions, the proper guidance is to be found only in, science. For that interpretation of national life, past and present, without which the citizen cannot rightly regulate his conduct, the indispensable key is, science. Alike for the most perfect production and present enjoyment of art in all its forms, the needful preparation is still, science; and for purposes of discipline—intellectual, moral, religious—the most efficient study is, once more, science. . . . The study of science, in its comprehensive meaning, is the best preparation for all these orders of activity. . . . Necessary and eternal as are its truths, all science concerns all mankind for all time. Equally at present and in the remotest future, must it be of incalculable importance for the regulation of their conduct that men should understand the science of life—physical, mental and social; and that they should understand all other science as a key to the science of life.

In proportion as we love truth more and victory less, we shall become anxious to know what it is which leads our opponents to think as they do. Whoever hesitates to utter that

which he thinks the highest truth, lest it be too much in advance of the time, may reassure himself by looking at his acts from an impersonal point of view. Let him duly recognize the fact that opinion is the agency through which character adapts external arrangements to itself—that his opinion rightly forms a part of this agency—is a unit of force, constituting, with other such units, the general power which works out social changes; and he will perceive that he may properly give utterance to his innermost conviction, leaving it to produce what it may. He must remember that, while he is a descendant of the past, he is a parent of the future; and that his thoughts are as children born to him, which he may not carelessly let die. He, like every other man, may properly consider himself as one of the myriad agencies through whom works the unknown cause; and when the unknown cause produces in him a certain belief, he is thereby authorized to profess and act out that belief. For, to render in the highest sense the words of the poet:

"Nature is made better by no mean,
But nature makes that mean; over that art
Which you say adds to Nature, is an art
That Nature makes."

Not as adventitious, therefore, will the wise man regard the faith that is in him. The highest truth he sees he will fearlessly utter, knowing that, whatever may come of it, he is thus playing his right part in the world: knowing that if he can affect the change aimed at—well; if not—well also, though not *so* well.

JOHN RUSKIN: We resent calumny, hypocrisy and treachery, because they harm us, not because they are untrue. Take the detraction and the mischief from the untruth, and we are little offended by it; turn it into praise, and we may be pleased with it. And yet it is not calumny nor treachery that do the largest sum of mischief in the world; they are continually crushed, and are felt only in being conquered. But it is the glistening and softly-spoken lie; the amiable fallacy; the patriotic lie of the historian; the provident lie of the politician;

the zealous lie of the partizan; the merciful lie of the friend, and the careless lie of each man to himself that cast that black mystery over humanity through which we thank any man that pierces, as we would thank any one who dug a well in a desert. Happy that the thirst for truth remains with us, even when we have willingly left the fountains of it.

SUSAN H. WIXON: Truth can afford to be calm; and to meet the wants of new followers, its temples should rise on every hand, adorned with all the beauty and upholstery that cultivated art can furnish or cultivated taste desire, and to which the novice may be pointed as the tangible house, reared by science, eternal in the world of reality, and where he may find the waters of life and drink until he wants no more.

A. SCHOPENHAUER: One should love the truth earnestly and with one's whole heart, and, therefore, unconditionally; without reserve; before everything, and in case of necessity, even to the defiance of everything. The reason is to be found in the fact that the intellect has become free; in which case, it does not know nor understand any other business than that of truth, the consequence being that one acquires an irreconcilable hatred against all lying and deception, no matter what garb they may wear.

PERCY B. SHELLEY:

When reason's voice,
Loud as the voice of nature, shall have waked
The nations; and mankind perceive that vice
Is discord, war, and misery; that virtue
Is peace, and happiness, and harmony:
When man's maturer nature shall disdain
The playthings of its childhood, kingly glare
Shall lose its power to dazzle; its authority
Shall silently pass by; the gorgeous throne
Shall stand unnoticed in the regal hall,
Fast falling to decay; whilst falsehood's trade
Shall be as hateful and unprofitable
As that of truth is now.

[*T. D. D. Part III. to be continued in April REVIEW.*]

WRITTEN FOR THE HUMANITARIAN REVIEW.

HICKS' ALMANAC FOR 1904.

BY MRS. M. M. TURNER.

(I have a copy of this almanac, by Rev. Irl R. Hicks, editor of *Word and Works*, for last year and also one for this year, and this article is the result of thoughts which have grown out of contemplating the work.)

THE author of this almanac quotes from Genesis: "And let them be for signs, and for seasons, and for days and years." He says; "The whole Copernican and Newtonian theories of the universe were suggested by the single sentence from the word of God, 'He hangeth the earth upon nothing.' We have taken as our guide the divine declaration that the sun, and the moon and the stars were placed in the firmament of the heaven, not only to give light, but to conserve and reveal God's laws for the measuring of days and years, and for causing and controlling the seasons. We have gone forth with unconquerable faith that God's signs of God's seasons were placed in the heavens to be sought and comprehended and utilized by men. The sun, moon, planets and stars were not only ordained of God to cause the seasons, but that their ever-changing relations to each other were to be signs by which the character of the seasons might be understood and fore-known. It is the purpose of this almanac to contend, and to prove, that God's worlds in the heavens mete out and forecast to us the coming of storms and seasons."

Though occasionally the forecasts may coincide with the facts, they are all based on the natural and uniform laws governing the connection, interchange

and influence the planets have on each other; a changeless and uniform influence in accord with science, "the one universal language." Mr. Hicks, though, seems to know nothing about science, and evidently belongs to the old school of theology.

The Almanac makes no forecast depending on the arbitrary will of a God who manipulates the laws as pleases himself. "The disturbing causes in the first storm period are Venus, equinox, moon in opposition, full and in perigee on the celestial equator," etc. Neither is any account taken of the many and varied prayers human hearts offer to something they claim to believe in but know nothing about.

No reference is made to the ice-loaded poles of the earth, nor to the burning regions of the equator. Irrespective of the planets and their influence; of the will of God or the effect of prayer, the contest of heat and cold will work out, scientifically, its inevitable results, such as are photographed and printed in the Almanac. So reckless are they of human happiness, so destructive of human life, that no reasoning mind can believe that a loving God worked the ruin, either to teach or punish.

There are two schools of thought in the world: one, the old unproved, superstitious and false school of theology, which no really truthful mind can accept; the other, the new proved and demonstrated teaching called science. "Truth alone is cosmopolitan, and in science alone does truth reside."

THE BLOOD CELLS.—An adult man has in his body 20 000 times as many individual blood cells as there are people on the face of the earth. The blood cells are so small that 2 500 to 3 500 or more are required to make a row an inch in length, yet their number is so great that they present a combined surface amounting to about 32 000 square feet, more than two-thirds of an acre; or more than 1 600 times the area of the skin. The blood cells of a man, arranged in a single row, would reach six times around the earth. Each of these little cells is a distinct living creature. It has its own individual life; it grows, works, breathes, and feeds in the the blood current as truly as does a fish in the water or a bird in the air. The life of a cell is only about six weeks.—*Herald of the Golden Age.*

WRITTEN FOR THE HUMANITARIAN REVIEW.

TWO VIEWS.

BY SINGLETON WATERS DAVIS.

I.—NIGHT SIDE.

THE dreary time drags slowly on,
And heavily hangs dull care;
"The darkest hour before the dawn,"
Is chained like a felon there.

The poor man's want makes life seem long;
The sick one, death defies;
Misfortune sings her plaintive song,
And Hope forever dies!

The raven, perching ever on
The casement of the door,
His solemn croak repeats anon,
"No more! No, never more!"

II.—BRIGHT SIDE.

The love of Good, the might of Right,
Shall conquer Truth's dark foes—
Shall triumph o'er the moral night,
And banish human woes.

Then Hope shall wear her starry crown,
And Faith shall walk by sight,
Stern Justice cease for aye to frown—
Whatever is, be right!

Let night-time songs like echoes chime
With dawn-time chord and strain,
To hail with joy the glorious time
When Day-time Light shall reign!

MERCILESSNESS OF "SPORT."

BY LADY FLORENCE DIXIE.

WE write volumes of denunciation against the practice of bull-fighting. We abuse the "barbarians" who take delight in it. But really there is nothing more cruel in bull-fighting than there is in coursing, otter-hunting, pigeon-shooting, wild deer-hunting, etc., etc. All "blood sports" are cruel, and as such, degrading and debasing; and it is humbug, pure and simple, to denounce one kind while taking part in another. The fact of the matter is, we should be honest, and denounce as cruel and cowardly *all* blood sports. When killing is a necessity, let it be undertaken as such, and performed as mercifully and expeditiously as possible. But do not let us kill for *fun*—do not let us blend our pleasure with another creature's pain. Let us learn to be truly courageous. Let us face danger, and bear pain calmly and heroically; let us cultivate the virtues of the truly brave; but let us, oh! let us not be cowards by torturing the defenceless and the weak.....

Cessation in killing should come from a moral feeling that we have no right to make a pleasure of it; that it is a pastime alike cowardly and degrading, and that "we should not lightly take away that life we cannot give." If this were more fully realized, I am convinced that a great revolution would arise in the world of "sport," and the changes and alterations which I have advocated would be finally adopted. I am certain that many men and women would give up "sport" as it is at present practiced, did they think out the matter as I and others have done. Many indulge in it without realizing the mercilessness of it all. From childhood they have been brought up to regard it as "the right thing to do" as a pastime, in fact both legitimate and invigorating. On such as these the mercilessness of "sport" has not dawned, but to many the enlightening will come, and mercy's priceless pearl be grasped at last.

—*Humane Review.*

CHILDRENS' DEPARTMENT

FOR WIDE-AWAKE BOYS AND GIRLS.

CHILDHOOD.

BY SINGLETON WATERS DAVIS.

How blessed is innocent childhood,
Whose tendrils of love,
Like vines in the arbor or wildwood,
Are clinging above
On arms to it ever outreaching—
Friends willing and strong
Defending—preventing from perishing—
Supporting, uplifting and cherishing
By precept, example and song,
And truthfully, lovingly teaching
The right from the wrong.

WRITTEN FOR THE HUMANITARIAN REVIEW.

SEARCHERS.

BY MRS. ELIZA MOWRY BLIVEN.

THE Christian's advice is, "Search the Scriptures" for wisdom, virtue, peace, salvation, eternal life, and for about everything desirable.

Searchers find in the Bible much very good, and much very bad advice, the foundation for all the creeds and for many of the worst wars of Christendom. They find that the Bible is all about God, but when they search in Nature, they cannot find any god.

Searchers find that everything in nature is composed of atoms, and the atoms combine and separate according to heat or cold, and surrounding attraction of other atoms, thus making all objects and all forces. All their ways of changing are called *laws*. An atom cannot be destroyed, and could never be made from

nothing. So every atom in the universe always has been, and always will be; and nature's laws, too, always have been.

Finding out these laws and classifying them is the work of science; and those who try to find out things are Searchers. Searchers can find out things by observing animals, birds, insects etc., by watching people do things, and trying to do things ourselves; by examining plants, flowers, rocks, the motions of the moon and stars; observing the results of heat and cold, etc.

Little children are Searchers. One puts his fingers on the hot stove and gets burned; or will not mind mother and gets a spanking. He finds out that when he is kind and does right, he fares best and is happiest. He uses his eyes and his hands all day finding out things. Older ones should help him, and teach him which is good and which is bad, and self-control.

Books are written by Searchers; and we search in books to learn what they have found out. So you see there are a great many kinds of Searchers. We are all searching after something; we search for things we have lost. The farmer searches for best seeds, best methods, the news; he searches for insects destroying his crops; searches for weeds with a hoe; searches the city for buyers of his produce, etc. The housekeeper searches for dirt, insects, holes etc., in order to clean and mend and keep home pleasant. Statesmen search for methods and laws to stop wrong-doing; and foolish men search for liquors, tobacco, bad company, and too rich foods and get into trouble, debts and diseases.

To help the young people to become wise Searchers, we have the common schools and school books: and we *should* have Searchers' Sunday Schools, and practical, beneficial Lessons for use in such schools, and in homes. Who will help write such Lessons?

If *every* Freethought publication would print excellent practical, beneficial lessons, it would be the best work they could do. To win respect and the co-operation of the people, *we must BUILD UP something more beneficial than Christianity.*

I wish the Sunday School articles could also be printed *separate* as *leaflets*, so as to be *cheap*, for distribution and use. That is the way to *push* the work; but we must wait and see whether enough people are willing to help it on. [I will reprint Lessons from the REVIEW *free* if others will pay for the necessary paper and the postage stamps for sending them out.—EDITOR.]

There must be many, scattered all over our country, who would like a Sunday School where the lessons would be about Nature, human abilities and deeds, learning to avoid the harmful and choose the beneficial, so as to make the most and best of this life,—with all religious talk left out.

We invite all such to band together, forming a great

HUMANITARIAN SUNDAY SCHOOL,

extending from ocean to ocean. All the members should be Searchers after Wisdom and Doers of the Beneficial.

Wherever any member, by words, literature or deeds, wins any of his neighbors, there a real little Searchers' Sunday School can be started.

All who would like to become members of this Humanitarian Sunday School, please write to me. Address, MRS. ELIZA MOWRY BLIVEN, Box 76, Brooklyn, Conn.

From time to time I may tell my Eastern young-folk readers some interesting things about that wonderland of America, California. Here are a few curious facts: In the coast and foothill regions, many of the rivers are apparently "bottom-side up" during the summer season, so that one can walk across them on the dry sand, while beneath his feet flows a large volume of water on its way to the sea. Rain falls only in winter, and the wild, native vegetation, as well as some farm crops, grow from May until October without a shower. Elder bushes grow to be trees twenty to forty feet high and as much as two feet in circumference, and bear elderberries that, when ripe, are not black, but snowy white. Our oak trees, of the *live-oak* variety, are evergreen, holding their green foliage throughout the year. Certain squirrels and owls burrow in the ground and certain rats build their nests in the tree-tops.—ED. H. R.


—The Humanitarian Sunday School, suggested by Mrs Bliven in her article herein, would be a grand good institution for the children of Liberal Freethinkers, and none the less for the parents themselves. Instead of a "church" on Sunday, let us have *school*; instead of a "preacher," a *teacher*; instead of a "sermon," a *lesson*; instead of a "Bible," the *Book of Nature*; instead of "prayer," honest *work*; instead of pessimistic, superstitious "hymns," rational, joyous *songs*; and instead of the notorious "sacred nasal intonation," in all expression let us have crisp, clear-cut, truth-laden speech. The REVIEW stands for the Humanitarian Sunday Schools for children—of *all ages*!

—The young readers of the Children's Department are to be congratulated upon the fact that I have made an arrangement with Mrs. Eliza Mowry Bliven to write for their edification. She is deeply interested in the right education of children, and especially in new Sunday schools on a basis of reason and Nature. I hope all who see this, young or old, will read her article on pages 401-2, and then write her what they think of the Sunday school idea; and don't put it off—DO IT NOW!

—A rhyme for the little ones:

A naughty boy had got no toy,
And didn't know what to do;
So he soiled his frock and tore his sock,
And tried to eat his shoe!

But— When he got a toy, he jumped for joy,
And all his tricks did rue!
So he washed his frock and darned his sock,
And polished-up his shoe! —S. W. D.

 Bright Boys and Girls will be sure to read this part of the "H. R." every month, because I'm going to make it so interesting that they will be well pleased with it. I want all of the young readers of this department to write me short letters, and maybe I will print some of the best ones.—EDITOR H. R.

—"Do you know," said the Sunday-school teacher to a new pupil in her class, "that you have a soul?" "Course I do," replied the little fellow, putting his hand over his heart, "'cause I can feel it kick!"—Chicago News.

THE HUMANITARIAN REVIEW

SINGLETON WATERS DAVIS, EDITOR.

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VOL. II LOS ANGELES, CAL., MARCH, 1904. No. 3.

EDITORIAL NOTES.

THIS is the original "Liberal" REVIEW, and has always stood for truly *liberal* Liberalism.

I never demand payment for one or more copies of this magazine sent to anyone without his order.

N. B.—THE REVIEW is sent to those who order it till they order it discontinued, at which time all back dues must be paid.

Do not fail to read the four pages beginning with 401, because headed "Children's Department," for they contain matter that *should* be of great interest to all Liberals.

The "Combination Offers" are for *new* subscriptions only, *except* to those who renew and also send in at least one new subscription, with \$1 in addition to the club price.

What is "inspiration," even as theologians generally now use the term? It has been so attenuated by the friction of scientific encroachment that even orthodox theologians no longer believe that the biblical writers actually heard the voice of Jhvh Elohim (the lord of the gods) in declaring what they should write; and the higher critics in the church have even dispelled the shadow of "the Spirit," so that religious inspira-

tion has come to mean about as much and about as little as poetic inspiration, and "the Spirit" has come to be as much a figure of speech as "the Muses" and "Pegasus,"—except, of course, to the simple Salvation Army and the barbarian "holy rollers" and other similar illiterates.

Mrs. M. A. Lee, Blue Earth, Minn., will send a copy of the *Age of Reason* and one of *Facts Worth Knowing*, two books well worth 50 cents, *free* to anyone sending her the necessary postage, five cents for the first and two for the other, and saying that he saw this offer in the HUMANITARIAN REVIEW.

Those subscribers who would like to renew their subscription under the advantages of any of my "combination" offers may do so in this way: get one new subscriber who does not want the other publications, and send in his dollar with your renewal at the clubbing rate. These special offers are made for the purpose of getting *new* subscribers.

It is hoped that all Liberal Freethinkers who receive the REVIEW and who have any children or young folks, will call their attention to the Children's Department in this number. I am going to try to make this a specially valuable and interesting feature each month. You who love children and can put yourselves into the child-world while you write, are invited to contribute short—quite short—articles to that department; take great pains to produce something good, and that will attract and hold the child's attention and interest.

Capt. Geo. W. Loyd, the faithful veteran guardian of the grave and monument of Thomas Paine, at New Rochelle, N. Y., has kindly sent me a copy of the *News*, of that place, in which is printed a quite full report of the celebration of the birthday of Thomas Paine, Jan. 29, 1904, at New Rochelle, by the Paine Memorial Association. A number of addresses were delivered and several letters from friends in distant places were read; among the latter being a very interesting one from Mr. J. B. Elliott, of Philadelphia, which included a copy of a letter from Paine to George Washington. A business meeting was

held, and the following officers of the Association were elected for the ensuing year: President, Charles W. Banham; Secretary, A. S. French; Cor. Sec., Capt. Geo. W. Loyd.

"Nabal," who "said in his heart there is no God," and Huxley, and Spencer, and Ingersoll, were all born too soon. How they would have "rejoiced to see the day" when a Kansas man made the "wonderful discovery" that God is not!

The L. A. Liberal Club's officers for the current year are as follows: President, Mrs. A. J. Corker; Vice-Pres., M. A. Morey; Sec., S. A. Smythe; Treas., Dr. E. E. Eads; Executive Com., J. C. Fleming, Walter Collins, and the president and secretary; Entertainment Com., Mrs. A. W. Shie, Mrs. Helen H. Collins and C. G. Muskat.

The attitude of the *Peoples Press*, of Chicago, in relation to Hearst's alleged candidacy for the presidency is pitifully ludicrous. Hearst is about as much of a Freethinker as the pope, and about as much in sympathy with the laboring people as J. P. Morgan and others who become inordinately rich off the excessive profits on the labor of his workmen; and he has about as much show of being elected "if he would accept the direct nomination" by certain labor and other trusts, as he has of being elected pope of the Catholic church, the American wing of which now has him under it in an attempt to incubate a "rotten egg" and hatch out a candidate for president.

Kansas is a wonderful state. It has hertofore been exceedingly prolific of "pops," cyclones and grasshoppers, along with its wheat and corn, and now has a Christian church without a Christ and monthly atheistic paper devoted to the "defence of God" that it says does not exist! The editor went out upon one of those Arkansas "sand-hills," directed his telescope toward the heavens, swung around until his view swept the vast field of illimitable space, and "discovered" that there is no God and no Christ. Then he calmly returned and started a paper and "Christened" it the *Christian Educator and God's Defender!* Send to W. H. Kerr, Great Bend, Kan., for sample.

A very large amount of fallacious reasoning, and hence erroneous conclusions, is based upon the assumption that all things are divisible into two classes—cause and effect. The truth is, these terms are only names for conditions of relationship. Every effect is itself a cause and every cause an effect. To speak of a "first cause," then, is nonsense; for no cause is conceivable that is not itself an effect, and so any alleged "first cause" must be an effect of a cause preceding it—a cause before the "first" cause! The logic of the little child is legitimate, rational and scientific when, on being told that "God made him," he asks, "Mama, then who made God?" It takes much training in sophistry to enable one to "answer" him.

Judge Ladd's able article, "Chaldeo-Babylonian Civilization," begun in this number, will be concluded in the REVIEW for April, and then it will immediately be issued from this office in pamphlet form. Read this first part now, and then when you get next month's magazine, re-read this part in connection with the second part—it is well worthy of very careful reading and study; and then order one, a dozen, or more copies of the pamphlet for distribution among the more intelligent of your acquaintances. Price, 10c. each, or \$1.00 a dozen, post free.

Liberalism that does not make us more liberal than our opponents is but a name for a distinction without a difference. Freethought that does not accord to others the right to think for themselves, is illiberal; hence I sometimes use the term "Liberal Freethinker" as a name for a distinction *with* a difference. And a Liberalism and Freethought that in no way elevate the individual character and benefit society have no excuse for their existence.

"Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." Christians accept this as a "law" of superhuman origin—too perfect to have had a human origin. Christian Scientists aver that "all the teachings of Jesus were perfectly scientific." (See Mr. Farlow's article in the REVIEW for January). Whereas, biological science teaches us that "love" is an involuntary mental impulse, no more under

the control of the will than is digestion or the movements of the heart. Hence any command to love anybody is unscientific; if the one to be loved appears deserving, he will be loved involuntarily, and the "command" is superfluous; if one appears antagonistic to another, even negatively related to him, there will be no love-impulse excited, the "will" cannot create it, for the will to love is an effect of the apparent loveliness of the object, and the "command" *cannot* be obeyed; and in the light of science and common sense even the "new command" is but an impracticable product of human error.

The April REVIEW will be laden with good things. Prof. Jamieson's "People's Parliament" will be continued; Judge Ladd's "Chaldeo-Babylonian Civilization" (the best is to come), will be concluded; Bro. Elliott's Address at the Paine Birthday Celebration in Philadelphia, will be printed; a fine article on "Christian Science," by Geo. A. Griffith, of Washington, D. C., and another on "Cremation," by Walter Collins, of Los Angeles, and other good things, will make that number a grand one. Friends, why not demonstrate your appreciation (and your *Liberalism*) by ordering some extra copies for distribution? I will send three copies for 25c., or a dozen for \$1.

Lady Florence Dixie, the zealous Humanitarian author, of Glenn Stuart, Scotland, has my gratitude for kindly sending me generous supplies of interesting literature published in the Old Country. Her books, *Songs of a Child*; *Isola, or The Disinherited*; and *Ijain, or The Evolution of a Mind*, as well as her contributions to various magazines, are works of genius, and imbued with that broad Liberalism which extends to all sentient beings. Read a sample of her writing on page 400.

In a business letter from Judge Parish B. Ladd, he incidentally remarks: "Your position in last issue on the cartoon-burlesque-ridicule argument suits me exactly; but, unfortunately, we have too many in our ranks who have not risen above that standard."

Read Prof. Jamieson's appeal, beginning on page 415 of this magazine, and then, if you approve of the publication of

Truth Demands Debate in pamphlet form, immediately write this office saying how many copies of the booklet you are willing to take and pay for when published. Please do this promptly, so that we may soon decide whether to undertake the work, and if so, that we may estimate how large an edition to print.

In a recent letter, Prof. Jamieson remarks, in an "aside:" "You are publishing the cleanest, finest magazine ever issued in the interest of Radical Rationalistic thought. The type, press-work, paper, are superb. There is nothing in your magazine of which to be ashamed—everything of which Free-thinkers should be proud—and, if it can be brought directly to their attention, thousands of them ought to be your enthusiastic supporters."

The *Ingersoll Memorial Beacon* is the name of a new "non-partisan monthly devoted to science, free thought, rational right-doing, and to government of, for and by the people." It is the official organ of the Ingersoll Memorial Association of Chicago, and is published at 164 La Salle st., of that city. Wm. H. Maple is editor and manager. Price 5c.; 50c. a year. This first number gives promise that it will well-deserve the liberal patronage of Freethinkers, and I hope it may get it.

The 167th anniversary of the birth of Thomas Paine was celebrated January 29th, in Los Angeles, by both the Liberal and the Progressive Club, each holding a large meeting at the same hour. The programs as published in last month's REVIEW were nearly fully carried out. In all there were seven or eight addresses, and so it is impossible to herein give even a brief synopsis of them. In both cases the affairs were considered by the management and friends to be highly successful.

The first number of the *Liberal Review*, for February, 1904, has been issued. It is announced as a consolidation of the *Free Thought Magazine* and the *Torch of Reason*, and is the successor to both. M. M. Mangasarian, the highly successful Liberal lecturer of Chicago, is the editor, Prof. T. B. Wakeman, of the Liberal University, is associate editor, and Pearl W. Geer is the manager. It is published at the Liberal University, Kansas City, Mo., but has editorial and business offices at 140 Dearborn st., Chicago. Price, 10c., per year, \$1. It is ably edited and well printed, and ought to succeed.

CORRESPONDENCE.

~~12.~~ Letters for this department must be *brief*, even if the editor has to make them so—this is a *monthly magazine*, and for *thinkers*, not a blanket-sheet weekly for mental weaklings—its contents must be rich, concentrated mental food. And each writer is responsible for his own assertions, the editor not necessarily endorsing anything in any Letter unless expressly stated in added comment.—EDITOR.

PAINE'S LITERARY BIRTH-PLACE, Philadelphia, Pa.,
Friday, Jan. 29, 1904.

Thirteen members of the Paine Mem. Association met at No. 13 Second st., Thomas Paine's Home, to celebrate his 167th birthday, and the discovery of the first single-arch iron bridge, in which he placed 13 ribs to commemorate the 13 original states, and for which Paine received honorable mention by the Philosophical Society, membership in the French Academy of Sciences, and letters patent in London. This bridge was erected in Paddington, in 1788, and built in Rotherham.

This house is one square from the Betsy Ross house, where the first American flag, with its 13 stars and 13 stripes, was made. Here Paine resided while Clerk of the Pennsylvania Assembly, and when he returned from France with Col. John Laurens with \$50,000 (a gift from France), which enabled Washington to pay and clothe his army. Yet, with the financial aid rendered to save this Republic in its darkest hour, not a portrait of Paine, Robert Morris or Blair McClenaghan appears upon the U. S. Treasury notes.

The last toast, by Mr. Thomas Phillips—"May the hickory-nut we plant in Independence Square grow as a testimony to a Republic's ingratitude.

Letters were read from Judge Waite, of Chicago, Mr. Peabody and Mr. Brigham, of Boston, Mr. Geo. Wheeler, Mrs. Henry, and Dr. Van Riper. JAMES B. ELLIOTT.

[Bro. Elliott's Address on this occasion came too late for this issue, but will be printed next month.—ED.]

Coe, Ind., Feb. 10, 1904.

You speak of "irrefutable scientific facts" (p. 219). We may thus regard facts as the presentations of, or ideas derived from, reality; some true, others, as "sunrise," time, space, etc., untrue; and it is the purpose of science to determine the true from the false, and to use the false only as a scaffolding in temple-building. While the (mentally) poor are with us, false facts and myth are as essential in "human evolution" as in race-development. No matter how cultured the race, the individual must partake of the milk of literalism before he is qualified to digest the "strong meat" of scientific exactitude.

Few people here believe that the world moves, while science and the devil are synonymous terms with them; infidelity is not indigenous to the soil, and the roof of the temple of their science must be supported by the wooden pillars of fiction, gilded, though they may be, with the gold of silence in regard to others' short-comings.

To preserve as ideographs the transliterated nouns, will enable us to retain the "bread" and "fish," as well as the "serpent" of wisdom and the "stone" of scientific truth. To examine more closely, we find "br" and "Ed" to mean a living witness, growing up within, or Immanuel [im-manu-El]; a witness born of or nurtured by regarding one's self accountable for his own conduct; the misdeeds of others, "their rebellion," the Miriam, who is the sister of condemnation of conscience and the approbation of conscience. As the fish fertilizes the water wherein the eggs are deposited, it represents consolation or sympathy. If your child come with a wound, do not turn it off with, "served you right;" but, as you expect his love and care in your old age, open your heart to him in his distress.

Please send me *Sketches of a New Religion*. F. S. WEAVER.

Gladstone, N. D., Jan. 19, 1904.

When I wrote that little article for the November REVIEW, I had no intention whatever of criticising Mrs. Smith. I had read an article from her in a previous number, and could not help noting the different opinions she and I had formed of humanity. I often wonder if there are gates to heaven or hell. I ask, what would heaven be if there were no gates? It seems to me that nothing short of a well-garrisoned fort would suffice to keep some of the treacherous devils out of heaven, for such

a one as I had reference to would "raise hell" in heaven if allowed to enter. That heaven is a *land*, located *somewhere*, is the honest opinion of many. "Faith guides you through your devious wanderings in the deserts of life to the true 'promised land' of heaven," was said to his congregation in a large Eastern city recently by a man of learning and wide reputation.

MRS. L. E. CALDWELL.

Great Bend, Kan., Feb. 10, 1904.

Mr. Jamieson's proposition to organize Humanitarian Societies throughout the country, as suggested in the Feb. REVIEW, is commendable, but I suggest that he join the Church of Humanity, and help build up that church. It is absolutely necessary that we control the society, otherwise all questions on religious subjects would be prohibited, it being invariably the custom in rural debating societies to prohibit by constitution or by-law all questions relating to religious matters. We are now through the debating stage of religious subjects anyway, and it only remains to teach the facts brought to light by the investigations, observations and experiments of our advanced thinkers. . . . Of course it is of great value to be able to express one's thoughts in debate, but it is of greater value to know the truth and express it in a homely way than to dish out errors in the finest style.

W. H. KERR.

Brooklyn, Conn., Jan. 25, 1904.

I have received the HUMANITARIAN REVIEW during the past year, but I acknowledge I have not read it very much, though I have *saved* the various numbers, thinking I would look them over more carefully *if* I ever found the time to do so. What I did read showed me it was a *good* magazine — quite similar to the *Free Thought Magazine*, which I have taken for years and valued highly, but didn't get time to read half through, generally. I take more than a dozen papers and magazines, which, oh, dear! most all fare that same way. Being a farmer's wife, *work* takes almost all of my time. Your letter, your appreciation of my writings, and your offer, pleased me so much, that I have taken this January number of the HUMANITARIAN REVIEW and read it all through from cover to cover, to enable me to decide just how much it is worth, and whether I had better

accept your offer, and found it *very good indeed*. [That Mrs. Bliven accepted the offer referred to may be learned by reading her valuable article, "Searchers," beginning on p. 401.—ED.]

If *every* Freethought publication would print excellent practical, beneficial lessons, it would be the best work they could do. To win respect and the co-operation of the people, *we must* BUILD UP something *more beneficial* than Christianity. I wish the Sunday School articles could also be printed *separate* as *leaflets*, so as to be *cheap*, for distribution and use. That is the way to *push* the work; but we must wait and see whether enough people are willing to help it on. [I will reprint Lessons from the REVIEW *free* if others will pay for the necessary paper and the postage stamps for sending them out.—EDITOR.]

All who would like to become members of this Humanitarian Sunday School, please write to me.

MRS. ELIZA MOWRY BLIVEN.

San Diego, Cal., Feb. 6, 1904.

I am pleased to read in the Feb. REVIEW these sensible editorial words: "I try, though radical, to be rational and right, and avoid being rash or rabid."

Truth needs no embellishing. Persons who really want the truth, and there are many who do, regardless of what others may believe, only need to be shown or convinced of the truth of a statement to accept it. Burlesque would be repellant to one who was seriously desiring truthful information, and would turn from ridicule, refusing to read it. There is no argument in denunciation. Put before our mistaken brothers rational, truthful statements, not hold up their honest false beliefs to ridicule. Speak approvingly whenever truth will allow. No one's belief or unbelief will change or establish a principle.

All discussion should be for the purpose of coming to a knowledge of what is, not to make others believe what we believe. The wisest people change their opinions as knowledge increases. Much ink is wasted upon subjects of which the writer has little knowledge. Here is what one man says: "It is those who do not read the Bible who are most likely to be-

lieve it. One young man to whom his mother presented a Bible, exacting a promise that he would read it, said, 'I have fulfilled my promise, and it has made me a deist. I take no stock now in the idea that the Bible is a revelation from God. I think better of God than he is represented in the Bible.'

There are maxims in the Bible worthy of acceptance, and the fact that they were enunciated before the Bible was compiled does not militate against their value. The sunshine is worth as much to us at the present day as it was to the people it shone upon ages ago. Let us hold fast and appreciate all that is good, and let not prejudice blind us to any truth.

MRS. C. K. SMITH.

Arlington, Md., Feb. 5, 1904.

Herewith I send postal money order for \$1. for the REVIEW one year. I am taking a number of Liberal and Freethought papers, but will try and keep up with the "H. R." also.

By the way, are you sufficiently supplied with that parasitic excrescence, the Salvation Army? It is more gaudy but less useful to mankind than the army worm. A minstrel show is much more entertaining, and much less ridiculous. The Lord's music, as rendered by the S. A., is not altogether harmonious to the mundane ear.

JOHN F. CLARKE.

"TRUTH DEMANDS DEBATE:" AN APPEAL.

Pentwater, Mich., Feb. 9, 1904.

If there are Liberals enough who will "say the word," I will put these articles into booklet form. Singleton W. Davis is the publisher who can do the work in neat style; but neither he nor the author can do this at his own cost—nor should he; it is enough that the worker do the work. I want to give Mr. Davis this work to do—it will help the people; it will help the HUMANITARIAN REVIEW; it will help the writer.

The booklet should have at least *one million copies* in circulation. This is not said because I am the author. I claim only credit for the idea—the Demand of Truth: Debate. To prove

it, I marshal platoons of the noblest utterances of my brothers and sisters, giving each one full credit for his expression. It is the concentrated labor of years; and my plan was, and is, to 1—*Saturate the human mind with love for Truth for its own sake*; 2—Thereby counteract the influence of the sectarian Sunday-school and one-sided pulpit methods.

The little book will clearly exhibit the nature of Truth and its great demand. There is not an illiberal line in it; it goes down to the bed-rock of human liberty, and shows that Rationalism and Radicalism go hand in hand. Our Liberal forces are unorganized, with no systematized purpose, no definite aim. Liberalism is largely left to chance. Is it surprising that Liberals grow apathetic? If they have no principles worth contending for; if they cannot even tell what Liberalism is, and not one in a hundred can define *truth*, how are they going to lead the race? Many have not learned the fundamentals of Liberalism; many have not studied foundation principles. But there are some in the Liberal ranks who are aglow with truth, clear thinkers, strong and firm as adamant, yet tender and humane. I find an abundance of such material in the churches, especially the young people. I think they can be induced to look higher than Y. M. C. A.'s, Epworth Leagues, Christian Endeavorers etc., and persuaded, not brow-beaten, to *think*, to *reason*. This is the purpose of my booklet. It is my plan to capture the young people of the churches in the name of truth, and to better their own happiness, as well as to convince those outside. Our Freethought journals do not reach this class. The regular Freethought publication is well-fitted to those who are already mentally free, or measurably so; but Freethought journals are not reaching out for those who *do not read Freethought papers*—especially the young people.

The liberal-minded everywhere will, I think, agree with me that nothing better has been printed to set the human mind free than "Truth Demands Debate." It will cost 25 cents a copy, five copies for one dollar. I want the printer paid first of all. Send your pledges to Singleton W. Davis, REVIEW Office, Los Angeles, Cal. Fifty copies in any little town will leaven it, if kept in circulation.

W. F. JAMIESON.

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SINGLETON WATERS DAVIS, EDITOR.

No. 16.

APRIL, 1904.

VOL. II.
No. 4.

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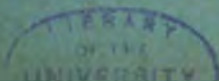
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THE HUMANITARIAN REVIEW

VOL. II.

LOS ANGELES, CAL., APRIL, 1904.

NO. 4.

WRITTEN FOR THE HUMANITARIAN REVIEW.

CHALDEO-BABYLONIAN CIVILIZATION.

LEGENDS OF CREATION, FLOOD, Etc.

TABLET INSCRIPTIONS, RELIGION, Etc.

BY JUDGE PARISH B. LADD.

[Continued from the REVIEW for March.]

SYNOPSIS.—In the first installment of this article, published last month, the author gave a brief but clear description of the country contiguous to the Tigris and the Euphrates, known at different times anciently as Chaldea and Babylonia, for which the compound term Chaldeo-Babylonia is herein used; and of its ancient peoples; a concise historical statement, government, military operations, chronology, social life, literature etc., showing a period of great intellectual development and high state of civilization as early as 2000 B. C., and the existence of the legends of creation, deluge etc., at that early date and probably much earlier (from which Hebrew writers “borrowed” the Bible stories); the clay tablets and their cuneiform writing. He now begins with Babylonian

RELIGION.

The earliest religion of Akkad was Shamanism, in which was ascribed to the gods the creation of both good and evil. The second person, as the author of evil, had not evolved; but appears later on as an evil spirit, represented, as in all other religions, by a serpent—sometimes in the form of a dragon. Here the priest comes in with power to influence the gods. Every object had its spirit, some of which were elevated to gods. At the head of all stood the triad, Ana, the sky, Ea, the earth, and Mulga, lord of the under-world. Later the sun advanced to the head of the pantheon. The heavenly orbs, personified, became gods.

The Semnitic settlers in Sumir, probably the remote ancestors of the Hebrews, adopted this religion, with the sun at its head. In time, the sun became Elohim; later, Jehovah. At first the Elohim were plural, including all the gods. The Semnites soon made Elohim singular, and put him at the head of the divine order. The name Jehovah nowhere appears in the inscriptions of Chaldea or Egypt.

Later transformations give the names of the trinity as Anu, Ea and Bel, who become the Demiurge or Logos: all were children of the sky. Ea was the god of life, of knowledge, of the abyss, of the rivers, of paradise, and the husband of Bahu, the Bohu of Genesis 1:2. Each divinity had his consort. Below these stood numerous classes of gods, all in triads. Marodah, one of the forms of the sun-god, was, by the Greeks, transformed into Jupiter.

This astro-mythology, says Mr. Smith, produced a cosmogony in all of its essential features, like that of the Hebrews. Babylon, like Genesis, had its sacred garden; its first man, called Admi, the same as Adam; its tree of life, cherubs, flaming sword, etc. The Hebrew flood, as we shall see further on, while briefer, is the same as that in the eleventh lay of the Babylonian epic, where the hero is Tammuz, the sun of life, the sun of Ubaratutu, the glow of sunset; denoting the revivifying luminary of day, who sails on his ark behind the clouds of winter, to reappear in spring. Berosus calls him Sisuthrus,

the sky; but George Smith, the Assyriologist, renders the name Hasisadra. In the Babylonian story, the ark rested on Niser (high land), where the birds were sent out on three occasions, the last not returning. Then Sisuthrus (Hasisadra) came out of the ark and sacrificed to the gods, who smelled a sweet savor.

The Babylonian legends give a long account of the Tower of Babel and the confusion of tongues. The biblical copies of all these things are much abbreviated, but the same in substance, with a change of names.

The story of the descent of Ishtar into Hades furnished the ground-work for the apocryphal story of Christ's descent into hell to release Adam and his posterity. These Chaldeo-Babylonian stories are much older than the Hebrew account. They do not pretend to be true; but bear on their face the evidence of their legendary character. One of our ablest writers says these old Chaldean legends found their way into the Jewish mind, and later into the Mediæval church, where the devil may be traced in an Assyrian bas-relief, where a demon with horns, claws, tail and wings, is being pursued by the god Adar.

THE SABBATH.

That the sabbath was of Akkadian origin, the inscriptions leave no doubt. This people, in common with all the oriental nations, had the legends of creation, flood etc.; they were quite advanced in astronomy, familiar with our solar system, the relation of the planets to one another, and of their revolutions. They determined the solar year, divided it into twelve months, the months into weeks of seven days, which were dedicated to the moon, sun and five planets. The 7th, 14th, 25th and 28th days were termed *dies nefasti*. They gave the planets the names which they now bear, and called the days of the week after them: Monday for the moon (which was the first day), Tuesday for Mars, Wednesday for Mercury, Thursday for Jupiter, Friday for Venus, Saturday for Saturn, Sunday for the sun. To these planets as gods, they ascribed the creation of the world, each working one day. The work being finished

on the sixth day, the gods pronounced their work good and rested on the seventh—the day of the sun, the greatest of all the gods. This day of the sun, not only of the Akkadians but of all the oriental nations, was kept as a day of worship of the sun; and all work, business and pleasure, even to the changing of one's clothes and the taking of medicine, was prohibited on that day. The Hebrews adopted this day with all of its observances; but after the return from exile they made their week to commence on Sunday, thus bringing their sabbath on Saturday. This was adopted by the Christians; but pagan Rome having adopted the oriental sabbath, her day of rest fell on Sunday, the day set apart for the worship of Apollo, the sun-god. This day of rest having fallen into disuse, both the pagans and Christians clamored for its restoration; so Constantine, to secure the favor of both parties, promulgated an edict in 321 C. E., saying: "Let all judges, inhabitants of cities and artificers rest on the venerable day of the sun." The Christians accepted this day of Apollo, the Roman sun-god, and gave up the Jewish sabbath, and to satisfy their conscience, they interpreted the word sun to mean the son of Jehovah. The Hebrews borrowed from Babylon not only the sabbath, but their holy of holies, shew bread, circumcision, and all other of their ceremonies and practices, unless the name Jehovah be an exception.

Writers differ as to the origin of this name. Some maintain that it comes from Baal, the chief god of the Phœnicians, for their deity of Baal Peor had a wonderful fascination for the Israelites, who again and again forsook Iahveh for him. Some say this name, Iahveh, comes from Chemosh, the national god of Moab, who held a high place at Jerusalem assigned him by Solomon. Still others fix his birth-place at Babylon or in Egypt. As this name cannot be found on the monumental records of Egypt or in the cuneiform writings of Babylon, we may infer that the name originated in Palestine, where he was the tribal god of the Hebrews before the captivity. During the captivity, Elohim stood first with the Hebrews, Jehovah, second. As such, and in this order, they so appear in the

two Hebrew accounts of creation. On their return from captivity, the Hebrews returned to their first love, when Jehovah became the great I Am.

Having briefly sketched a few of the leading features of the Chaldean history, I now turn to

THE COSMOGONY

of that people, and to the stories of the flood, as taken from the tablet inscriptions. Though a brief sketch has heretofore been given of these matters, a fuller showing from the tablets may prove to be of interest to the reader. For much of the following, I acknowledge myself indebted to the *Assyrian Discoveries and Chaldean Genesis*, the works of the fearless George Smith, whose early death is an irreparable loss to the world; and to Rev. A. H. Sayce, who followed in the same line under the fear of the lash of the *ecclesia*. The cosmogonical-tablet series was found so much mutilated that a clear, connected story cannot be made out; but enough remains to show that the Bible story, in brief, follows the order of creation laid down in the Chaldean legends, and occupying the same number of days, etc.

TABLET INSCRIPTIONS OF THE CREATION.

The inscriptions begin with an account of chaos and the generation of the gods; the foundation of the deep; the creation of land; creation of the heavenly bodies; creation of land animals; creation of man, and his fall; the war between the gods and the demons. Knowing that space herein is limited, I shall, in the creation and flood accounts, abbreviate everything, and quote only the most important lines of the tablets, designating the mutilations and other omissions by dotted lines, thus, . . . ; leaving the reader to supply quotation marks, which he may easily do from the mode of expression of the Babylonian writers. I quote—

When above were not raised the heavens, and below on the earth a plant had not grown; the abyss had not broken open their boundaries. The chaos (water) Tiamet (sea) was the producing mother of the whole of them. . . Here follows an engraving of the god Bel and the dragon in deadly grasp. The

waters at the beginning were ordained, but a tree had not grown; order did not exist. . . were made also the great gods. Lahmer and Lahmer, they did not come.

Here follows a long story of the gods and kings; then we have three mutilated tablets, enough remaining to show that they contained a description of the creation of light, and of the creation of dry land and plants. On a fragment we read:

When the foundations of the ground, of the rocks, thou didst make; the foundations of the ground thou didst call... Thou didst beautify the heavens. Let there be made earth for the dwelling of man. (Mutilated tablet.)

Fifth tablet: It was delightful, pleasing. All was fixed by the great gods. Stars, their appearance . . . animals . . . he arranged to fix the years, then the observation of their constellation; twelve stars in three rows he arranged, from the day when the year commences until the close. The position of the gods Bel and Hea, he fixed; he opened the great gates in the darkness shrouded. . . The god Uru (moon) he caused to rise out; the night he overshadowed to fix it for the light of the night until the shining of the day. . . At the beginning of the month, at the rising of the night his horns are breaking through to shine in the heavens. On the seventh day, to a circle he begins to swell.

The sixth tablet commences with the statement that the previous creations were good, and pleasing to the gods. Cattle of the field, beasts of the field . . . [were made.]

The seventh tablet corresponds to the sixth day of creation in Genesis i:23. It then goes on to relate the creation of land animals, exactly agreeing with the Genesis account. Following this is a break, which Mr. Smith believes to have been filled with a description of the making of man by the god Hea; for in a tablet, marked *k*, the creation of man, as a race, is given to this god. Then follows a long statement of man's duties to god—in the singular. After this comes the fall of man and the curse pronounced upon him. The word *man* in the Chaldean account is a generic term, meaning mankind in general. The god Hea now becomes angry because of man's

disobedience, and threatens to destroy him and his seed. All thy seed may he destroy may be cut off. . . . May they put at enmity father and son his desire shall be cut off. . . The opening of his mouth, no god shall take notice. . . . All of these scenes are laid, as in Genesis, in the valley of the Euphrates. Here a drawing is made showing a man, a woman, a tree between them, and a serpent behind the woman, who is reaching out her hand to pluck the forbidden fruit. Can there be any doubt that the biblical story was taken from this, which is thousands of years older than the Hebrew account?

Following this, the tablets give a long description of the

WAR IN HEAVEN

between the god Bel and Tiamet, the great dragon. This long story is but an allegorical representation of nature; it is day at war with night, the sunlight overcoming darkness, the god of day driving back the demon of night. The gods and evil spirits among all the pagan nations of antiquity, were the outgrowth of these allegorical legends, which in all their primitive simplicity, were engrafted onto Judaism and Christianity. This Chaldean war in heaven, ending in the overthrow of the demon Tiamet, reads much like the story in Revelation, the author of which was, in all probability, acquainted with the Chaldean legends, and a romancer.

THE IZDUBAR LEGENDS.

These Izdubar tablets are much mutilated, and missing portions will be indicated herein thus

In order to clearly understand the flood tablets, we must have a short sketch of the events which preceded the deluge. There are five principal characters which figure in these legends: Izdubar, the mighty hunter—the Nimrod of the Bible—was a mythical king of Babylon; Ishtar, the queen-goddess of heaven and daughter of Anu; Hasisadra, the man saved in the Chaldean ark—the Noah of the Bible; the god Lubara, and Urhamsi, the boatman who sailed with Izdubar to the waters of death. The god Lubara, who is so prominent in the story, was a god of pestilence. The people of the world, by their

wickedness, had so offended Anu, the god of heaven, that he ordered Lubara to punish them, saying: Set thy heart to make destruction the people of the dark races. Thou shalt strike with the desolation of the god Ner. Slay them and cut down their weapons.... The Babylonians are wicked; to the floor tramp them; then thou leavest the land and goest to another. Thou destroyest the land... The people reach for their weapons.... The collection of the gods of the people thou destroyest; their swords thou breakest; their corpses thou castest down; brother with brother may they destroy each other. .. Orders to destroy I give, because of their wickedness.....

The copies of these Izdubar legends were made about 2000 B. C. E. Izdubar and his friend Heabani destroy the tyrant Humbaba. Izdubar, as a mighty hunter, is pictured in the act of killing a lion. The goddess Ishtar now falls in love with Izdubar, and lifting up her eyes she says: I will take thee, Izdubar, as husband; thy oath shall be thy bond; thou shalt drive in a chariot of gold; thou shalt acquire days of conquest; the river Euphrates shall kiss thy feet;.... Much more of this kind of talk she gives him, and Izdubar, listening to her flattery, answers, saying: Let no one marry thee; Dumuzi, the husband once of thee, country after country mourned his loss. The wild eagle also thou didst love, and thou didst strike him and his wings didst thou break; he stood in the forest and begged for his wings. Thou didst love also a lion, complete in his might; then didst thou draw out by sevens, his claws. Thou didst love also a horse, glorious in war; he poured out to the end and extent his love; after fourteen hours his love was not sweet.... Thou didst love also a ruler of the country, ... every day he propitiated thee with offerings. Thou didst strike him, and to a leopard thou didst change him; his own city drove him away, and the dogs tore his wounds. Thou didst love also Isullanu, the husbandman of thy father, and marry him; Thou didst strike him, and to a pillar thou didst change him. And me thou dost love, and like them thou wilt serve me..... Enraged at the refusal of Izdubar, Ishtar ascends to heaven and implores her father, Anu, to avenge

her wrongs by sending a bull and a lion to destroy him. Izdubar, with the aid of his friend Heabani, meet and kill the beasts. Ishtar, now in despair, descends to hades to implore aid from the demons. The descent, meeting of the prince of darkness and return, are given in the most glowing colors at great length. Ishtar says: I spread, like a bird, my wings; I descended to the house of darkness; . . . to the dwelling of the god Irkalla, where there is no exit; . . . to the place where dust is their nourishment, mud their food.

The demons refuse Ishtar's supplications. Samas [or Shamash], the sun-god, implores Hea to bring her back; pitying her in her misfortunes, he orders her return. Over her, he pours the waters of life, and once more she stands before her father in heaven. Izdubar now wanders in search of Hasisadra. Monsters, with their feet in hades and their heads in heaven, disturb his vision, and he relates to them his wanderings afar off in search of Hasisadra; trees loaded with jewels rise up before him. Urhamsi, the boatman, comes to his relief, and they journey in the boat toward the realms of bliss. Two beautiful women, Sidura and Sabitu, strew the way with flowers. On the third day, beyond the waters of death, Hasisadra appears and reveals to Izdubar

THE STORY OF THE FLOOD.

On the 11th tablet, in an almost perfect condition, we have this story; but it is long, and only a few of its leading features I give. Hasisadra speaks: Be revealed to thee, Izdubar, the concealed story, and the judgment of the gods be revealed to thee . . . in the presence of the great gods, Anu, Bel, Ninip, lord of hades, in the city of Surippak. Make a ship after this I destroy the sinners and life cause to go in, the seed of life, all of it to the midst of the ship which thou shalt make. Six hundred cubits shall be the measure of its length, and sixty cubits the amount of its breadth and its height. . . into the deep launch it. Hasisadra answering said: All will deride me. Hea opened his mouth and spake, and said to me his servant: . . . Thou shalt say unto them . . . he has

turned from me.... above and below.... closed the ship....
the flood which I will send; into the ship enter, and the
 door of the ship turn. Into the midst of it, thy grain, thy
 furniture and thy goods; thy wealth, thy women servants, thy
 female slaves, and the young men; the beasts of the field, the
 animals of the field, all I will gather and I will send to thee,
 and they shall be enclosed in thy door.

Hasisadra, answering Hea, said he would do as commanded
 by his lord.

Strong..... On the fifth day in its course fourteen
 measures its frame fourteen measures it measured
 over it I placed its roof I entered it. I rode in it on the
 sixth time; I examined its exterior on the seventh time; its in-
 terior, I examined on the eighth time. Planks against the wa-
 ters, within it I placed. I saw rents, and the wanting parts I
 added: three measures of bitumen I poured over the outside;
 three measures of bitumen I poured over the inside; three
 carrying its baskets; I constructed boxes. I placed in the
 boxes the offerings they sacrificed. Two measures of boxes I
 had distributed to the boatman. Two were sacrificed ox-
 en.... Wine in receptacles of goats, I collected like the wa-
 ters of the river; also food, like the dust of the earth, I col-
 lected in boxes, with my hands I placed..... Samas
 material of the ship completed.... Strong, and the reed oars
 to the ship I caused to bring above and below.... they went
 in two-thirds of it.... All I possessed, the strength of it, sil-
 ver. All I possessed, the strength of it, gold. All I possessed,
 the strength of it, the seed of life, the whole. I caused to go
 up into the ship all my male servants and my female servants.
 The beasts of the field, the animals of the field, the sons of the
 people, all of them I caused to go up.

A flood, Samas made, and he spake, saying: In the night I
 will cause it to rain heavily; enter to the midst of the ship and
 shut thy door. The flood came as told I entered to the
 midst of the ship and shut my door.... Voll, in the midst of
 it thundered, and Nebo and Saru went in front. The train
 bearers went over mountains and plains. The destroyer, Ner-

gal overturned. Ninip went in front.... The spirits carried destruction; in their glory, they swept the earth; of Vul, the flood reached the heavens. The bright earth, to a waste was turned. The surface of the earth it swept; it destroyed all life from the face of the earth; the strong deluge over the people reached to heaven. The gods feared the tempest and sought refuge; they ascended to the heaven of Anu. The gods, like dogs, fixed in droves, prostrate.... All to corruption are turned.... I, in the presence of the gods, prophesied evil. To evil were devoted all my people. My people like the young fishes, fill the sea.... The gods in seats, seated in lamentations.... Six days and nights passed; the wind, deluge and storm overwhelmed. On the seventh day in its course was calmed the storm, and all the deluge which had destroyed life on earth, quieted. The sea, he caused to dry, and the wind and deluge ended.

I perceived the sea making a tossing, and the whole of mankind turned to corruption; like reeds, the corpses floated. I opened the window and the light broke over my face; it passed; I sat down and wept. Over my face flowed my tears. I perceived the shore at the boundary of the sea; for twelve measures the land rose.

To the country of Nizir went the ship; the mountain of Nizir stopped the ship, and to pass over it was not possible. The first day and the second day, the mountain of Nizir the same. The fifth and sixth days, the mountain of Nizir the same. On the seventh day I sent forth a dove; the dove went and turned A resting place it did not find, and returned. I sent forth a raven; the raven went and the decrease of the water it saw, and it did eat; it swam, and wandered away and did not return. I sent the animals forth to the four winds. I built an altar on the peak of the mountain. By sevens, herbs I cut; at the bottom of them I placed reeds, pine and simgar. The gods collected at its good savor; the gods, like flies, over the sacrifice gathered....

Here follows a long appeal to the gods not to deluge the earth again. Anu now makes a covenant, and a promise to

Hasisadra that he will not again destroy the people by a flood.

While the foregoing differs slightly in some of its details from the flood story in Genesis, it requires no argument to show that the biblical story was taken in brief from that of Chaldea. Some of the more intelligent of the clergy, knowing of these Babylonian records, being thereby driven into a corner, seek to extricate themselves by asserting, by way of admission, that their god, Jehovah, revealed these things to the Orientals before giving them to Moses. But, like all their other silly efforts to get around stubborn facts, the more they struggle the deeper they sink in the mire of their new-found falsehoods; for by accepting the Babylonian story they have to give up Jehovah for numerous pagan deities. No doubt there are many honest clergymen; but the extent of their honesty is measured by the depth of their ignorance. No clergyman can tell the truth and remain in his profession; if his own convictions do not drive him out, his dupes will.

TOWER OF BABEL.

The Babylonians had their tower of Babel and confusion of tongues. The tower was at Barsippa; it was 350 feet high, and covered an immense area. It was never finished. The legends run that the gods destroyed it to prevent the kings from peering into heaven, and sent a confusion of tongues among the people. Ezra found it necessary to copy even this myth into the Bible.

THE PATRIARCHS AND THE MYTHICAL KINGS.

The ten antediluvian patriarchs of Genesis, from Adam to Noah, are none other than the ten antediluvian mythical kings of Chaldea from Admi to Hasisadra, who (according to the legends) ruled the country 432 000 years. The names of several of these biblical patriarchs correspond etymologically in their roots (and even in some of the words) with the names of these Chaldean mythical kings.

MOSES AND SARGON.

The story of the birth of Moses; his little ark on the river; his being picked up and reared by the pharaoh's daughter, is

but a copy of the story told of Sargon, who ruled over Chaldeæ 1600 years B. C. E.

HEBREW RITUAL ETC. COPIED FROM BABYLON.

The temple of Bel-Morodah, as old as 2150 B. C. E., situated on the east side of Babylon, contained a shrine dedicated to this god, Morodah. Inside of the temple, screened by a veil, stood the holy of holies of the god of destiny. The Hebrews, since the captivity, have built their temples after this model, and in them their service closely resembles that used in this Babylonian temple. Their daily morning and evening sacrificial services; their meat and drink offerings; their free-will offerings; their sin offerings, and the shew bread, are all the same, says an Assyriologist, as those in the great temple of Bel-Morodah. In short, the entire Jewish wardrobe was borrowed from Babylon.

With all this historical evidence at our command, why should progressive thinkers spend time in commenting on the biblical text of the creation and flood stories, which on their very face are absurdities? Or why spend time in arraigning these idle tales before the bar of science?

Let us cease to be children. Let us pour the crystal waters of a better life over benighted Christendom. Let us never forget that CHARITY is our beacon; that to DO GOOD to all mankind, and no harm to even the lowest of the animal world is our mission.

In order that a man may reach truth, and having reached it to make it effective, at least two qualities are necessary. One is what we call the moral sense, earnestness of purpose, desire to do that which is true. The other is intellectual clearness, the ability to think.—*Pritchett*.

Belief in a "loving father" who unceasingly guides the destinies of one billion, five hundred million men on our planet, and is attentive at all times to their millions of contradictory prayers and pious wishes, is absolutely impossible; that is at once perceived on laying aside the colored spectacles of "faith" and reflecting rationally on the subject.—*Ernst Hæckel*.

WRITTEN FOR THE HUMANITARIAN REVIEW.

TRUTH DEMANDS DEBATE.

BY W. F. JAMIESON.

PART III.—THE PEOPLE'S PARLIAMENT.

(Continued from last month's REVIEW.)

ELLA E. GIBSON: What we need, is honesty and truth between man and man.

Irrigation Age: Go to the bottom of the matter for facts. . . I am frank to admit an error, but I will stay everlastingly with an issue I believe to be right.

J. S. LOVELAND: Error is not feared when truth is left free to answer it. It is a pusillanimous cowardice which prefers the secret scandal to bold and honest controversy.

MARY M. D. SHERMAN: What though the outside world jostle against us, misunderstand, revile and persecute, it cannot rob us of that which we have gained by honest, earnest investigation.

Yankee Blade: If only one side is heard and read, it will make prejudiced, misinformed and bigoted men. A question cannot be discussed indefinitely without sometime eliciting a final truth.

PROF. GEORGE H. DAWES: Posterity has a claim upon us, and it is our duty to do what we can to improve the conditions of life. Not only must erroneous opinions be overthrown, but correct principles of right must be given. It is not enough that the teacher show his pupils that their reasoning is wrong and their conclusions false, but he must lead them to what is true.

JOHN E. REMSBURG: The more errors . . dispelled from my mind, the more truths . . . given me, the more grateful should I be. My object in discussion is not to score a polemical triumph, but to discover and establish the truth.

ELMINA DRAKE SLENKER: It is better to work for and live for the truth than to die for it. Never be afraid to follow truth to its very end. In all arguments, bear in mind that it is better to seek truth than to win a victory over an opponent, and especially if that opponent be in the right.

WILLIAM M. SALTER: Falsehood is base because it is a sort of treachery—a disowning of the bond by which we are united to our fellow men. For the same reason we have a right to the truth from others; and, moreover, we ought to give it to ourselves, or search for it if it is not at hand. There is a love for the truth as such, irrespective of any personal gain save the consciousness of knowing it. The disinterested love of truth is the basic motive of science.

JOHN G. WHITTIER:

Yet when did Age transfer to Youth
The hard-gained lessons of its day?
Each lip must learn the taste of truth,
Each foot must feel its way.
By thine own soul's law, learn to live;
And if men thwart thee, take no heed,
And if men hate thee, have no care—
Sing thou thy song, and do thy deed;
Hope thou thy hope, and pray thy prayer,
And claim no crown they will not give.

SAM M. JONES: I find some good in all of them, and I accept truth wherever I find it. I do not believe it needs a label nor a sponsor. Truth carries its own endorsement. Truth is not truth until it is beautiful to one, and when it is that, one must embrace it. I heard a man of large experience, in this city the other day, say that "a man is a failure unless he is a better man than his father was." At first blush, this sounds like a strong statement, but upon reflection I am convinced that it must be true. The race is either going forward or it is retrograding. Neither races nor individuals can stand still,

and I believe that the race is progressing, and that it is our destiny to produce a better and ever better race of men and women, and in order to do this, of course we must have sound bodies for the souls to dwell in.

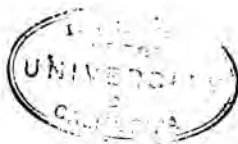
WILLIAM LLOYD GARRISON: I will be as harsh as truth, as uncompromising as justice. I am in earnest; I will not equivocate; I will not excuse; I will not retreat a single inch; I will be heard.

Texas Christian Adocate: The man who becomes your enemy because you differ from him in the matter of opinion, and who thinks you oppose him personally when you dissent only from his views—that man is to be dreaded.

The Progressive Thinker: He who never changed his opinion never investigated a subject. He inherited his ideas from his parents, and either lacks brains or energy to launch out for himself and fashion opinions founded on his own observations. The true thinker doubts, investigates, mingles fact with fact, detects errors in his own reasoning, reconstructs his opinion and forms another—perhaps the very opposite from that originally entertained.

SAMUEL BOWLES: Truth-speaking, as an obligation paramount to partisanship, friendship and all personal ends, is not an ingenious invention which when once discovered is speedily adopted by every one. It implies a quality of character such as, in a high degree, is not often found, and toward which man rises with extreme slowness. . . . Truthfulness, in its double sense of seeking the truth and speaking it, has hardly yet got beyond its Bethlehem.

CYRUS W. COOLRIDGE: The opinion that absurdities at which every sensible man would smile, are good enough for children! Is it right to fill the minds of children with falsehoods which they have to unlearn in later years? Do we not have enough of falsehood already? Must we spend one-half of our time in acquiring knowledge of a questionable nature and the other half in discovering that we have been deceived by, perhaps, well-meaning but foolish people? Is it not high time to teach to our children the truth? Why should children be deceived?



Is fiction better than truth? Do you tell me that the truth would shock a tender child? It will not, if you know how to tell it. It is far better that children should learn the truth from their mother's lips than that they should pick it up on the street. Let us banish falsehood and welcome truth.

A. B. BRADFORD: Truth stands self-respectful and independently on its own legs, scorns all compromise and asks no favors except a candid hearing of its proofs. Error hobbles along on borrowed stilts, and conscious of its weakness, looks out all the time for some extraneous support to keep itself from falling.

FRANCIS ELLINGWOOD ABBOT: Truth alone is my object in the world of thought; and, if necessary, I am willing to sacrifice to it every private hope and joy. Not without tears, it may be, yet with a deep faith that, be the truth what it may, it is more precious than the loveliest illusion, and must be identical with the wisest and best. Truth shall master me; if it comes a begging my charity, I have none to give. The truth is never a beggar; it rules by divine right; and I will obey it if it ordains despair.

IDA C. CRADDOCK: Sunday Schools.—If only two children and a teacher can be procured, start with those two children and that teacher. If the teaching be good, the school will grow. What should be taught in such a Sunday school? If those supporting it are all of one ism, of course that ism should be the doctrinal teaching of the school. But, if they hold differing isms, those isms should one and all be presented to the children, just as they would be presented to the grown-up people's Liberal debating society, and under just as strict parliamentary rulings, allowing each side as fair a chance as the other, and forbidding all personalities. Train our children to think for themselves, and to seize upon the truth wherever found. If such open discussion brings your child to thinking differently from yourself; if you have truths on your side which those who believe differently from you take no cognizance of, you have only to present them to your child, and he will be all the quicker to appreciate those truths, because of

the mental training he is undergoing, so long as he is being trained to seek for *truth, and only truth*, with all the ardor of his being.

GAIL HAMILTON: If you are telling the truth, you need only know the thing you are telling, for it *is*. Somebody has said, the more you shake the truth, the more you shake it into place; but if you shake a falsehood, it all shakes to pieces.

REV. MINOT J. SAVAGE: I have not yet learned for what a man preaches at all, unless he frankly and earnestly proclaims just that which he really believes. Doubt is just as much of a virtue as is belief. Doubt is as necessary as is faith. Doubt is as religious and as holy as faith or belief. Neither doubt nor belief, nor faith, has any virtue of itself. They are not ends to be sought: they are means toward an end which is beyond and higher than either of them. That end is duty, is life, is love and service. Neither doubt nor belief, nor faith, then, has any virtue except as related to these higher and nobler ends. And it is a duty for us to doubt concerning things which have not adequate proof. It is a duty for us to hold our minds in suspense in the presence of claims, or of theories, which are not yet adequately established by evidence.

ANDREW JACKSON DAVIS: Prevailing ideas of truth and several popular standards of righteousness are lovingly homogeneous with errors openly exposed by Socrates and repudiated by Jesus. . . . Children devote themselves, as Mother Nature meant they should, to their bodily organs and physical senses; to *hear*, to *see*, to *taste*, to *smell* and to *feel* everything and everybody beautiful, is childhood's sovereign attraction and inalienable prerogative. . . . Very soon after birth the young brain, the mind's physical instrument, begins to take on dim shadows and distinct impressions. The thinking faculties are yet feeble and tender; the placid imagination is sensitive and plastic; the affections are unprejudiced and susceptible to almost every appeal from the outer world. The rosy gardens of childhood and the green fields of youth may be easily ploughed up, sowed with wild oats or pure white wheat,

and harrowed over to any extent, at the option of the legal and natural proprietors. Parents first, then relatives, next companions, lastly circumstances, each and all, take turns in fashioning the vessel to honor or deformity. . . . All systems take their rise from a few new thoughts in a few minds; and all new thoughts take their rise from the central *idea* of some one individual. The world's annals confirm this statement. . . Error costs society and government seventy-five per centum more than truth.

DR. INGLEBY: The sources of truth, whether legendary or fictitious, are mainly two—observation and narration. . . All observation involves discrimination and valuation of the evidence of our fallible senses. Experience soon satisfies us that testimony, where not wholly to be rejected, should be received with surpicion. A very small percentage of even honest, intelligent and educated men are competent observers, and few have the slightest notion of the difficulties involved in the simplest observation. The fact is, prepossessions and assumptions are unconsciously mixed with facts. What we look for, we are apt to imagine that we see, or to believe that we have seen. In narration we are still more liable to error. It is exceedingly hard to remember exactly what we have seen and heard, and even harder to describe or reproduce it. What we dream or read we are prone to mix up with the memory of fact.

B. F. UNDERWOOD: The popular method of dealing with questions in dispute is what is called the *a priori* method: the method which finds the proof of propositions in "consciousness" and the substance of truth in speculation. Opposed to this, or, rather, different from it, is the *a posteriori* method, which consists in ascertaining truth, observing facts, comparing and classifying them and making them the basis of induction and inference. The mass of people assume that such and such a thing is true, and if asked for evidence, appeal to the strength of their convictions, which usually have no better foundation than their prejudices and predilections, which are compatible with total ignorance in regard to the subject. They have been taught certain doctrines—possibly their fathers be-

lieved them; they are satisfied with them, and whatever is contrary to them is repugnant to their taste, absurd to their reason, and dangerous and damnable in character and influence. It is so easy to assent to what is accepted, to take for granted what others have taught, that the intellectually indolent take to ready-made creeds and opinions as naturally as young ducks take to the water; and with the average mind, in which imagination is far more active than the reasoning faculty, it is so much more pleasant to build up theories speculatively, than to observe facts and phenomena scrutinizingly, and to make observation and experience the basis of conviction; assumption or unreasoning denial is much more common than the spirit of investigation or the habit of verifying doubtful statements. At the same time the inductive—the really modern spirit and method, influences our best thought, our science, our philosophy, our literature and our art. Thinkers, those deserving the name, are no longer satisfied to draw facts from imagination and argument from memory; they are no longer content to give credence to those who evolve theories from their "inner consciousness" and substitute for demonstration the delirium of their disordered brains. They see that knowledge of the objective world can be gained only by the objective method, the "Baconian method," so-called, the method of observation, investigation and verification—the method by which all the great achievements of science have been made.

Think of the years of patient study that Darwin and Wallace gave to vegetable and animal life, which resulted in the now generally-accepted theory of natural selection. Think of the pains-taking, discriminating and laborious work which has been given to the sciences of astronomy, geology, chemistry, etc. *A priori* theories, mere speculations, one after another, have been compelled to make way for conceptions based upon the facts of observation and experience.

An advocate of unpopular views soon learns that the mere presentation of the truth with sound argument is appreciated by comparatively few. He discovers the walls of prejudice between the people and the bearer of new ideas, and fortunate

is it for him and his cause if he does not become discouraged and disheartened in the work of removing this wall—a work for which curses and reproaches are his usual reward. If the popular mind were not filled with prepossessions, with a superstitious fear of teachings that are new or not before heard, there would be need only of an appeal to the reason and understanding to obtain a judgment on any teaching upon its merits. Any such popular judgment today is impossible.

What popularly passes for education involves so little necessity for the exercise of the judicial faculties, or for the practice of introspection, restraint and discipline, that it is no safeguard whatever against unreasonable prejudice and partisan blindness. That portion of a true education needed to make men discriminating thinkers has been almost entirely disregarded. The majority of people are controlled more by their prejudices and feelings than by reason. It is difficult for them to divest themselves of bias sufficiently to consider a question in the light of all obtainable knowledge. They do not know what it is to rise above preconception, passion and interest, and to decide according to the merits of the case, regardless of their own wishes and predilections. Nor is this intellectual and moral infirmity confined to the uneducated.

SAM WALTER FOSS:

'Tis the voice that comes from the gilded peaks,
 From the hills that shoulder the sky;
 Through the topless heights of a man's own dreams
 This voice goes wandering by;
 And who roams the earth with an open heart,
 With an ear attuned to hear,
 Will catch some broken chord of the sound
 Whenever the voice comes near.
 . . . truth surges into the open heart
 And into the willing eye,
 And streams from the breath of the steaming earth,
 And drops from the bending sky;
 'Tis not shut in a book, in a church or a school,
 Nor cramped in the chains of a creed,
 But lives in the open air and the light
 For all men in their need!

(*Part III., T. D. D., to be continued.*)

WRITTEN FOR THE HUMANITARIAN REVIEW.

CREMATION AND CHRISTIANITY.

A CRITICAL HISTORICAL SKETCH.

BY WALTER COLLINS.

BURIAL of the dead is known as a Christian custom, but it may be well to examine some of the facts of history which show upon what baseless grounds that claim rests, and to compare the relative merits of a religious and a scientific custom.

Undoubtedly, when our ancient ancestors were slowly evolving from their primordial existence, the question of mortuary disposition was solved by some hungry monster with an appetite like unto a certain pair of she bears, as told of in the Bible, or by some of his own species. As ages elapsed and instinct gave place to reason, other questions besides that of the next meal occupied his attention. His first great achievement after walking erect, was making a fire. Having thus mastered one of the great secrets of nature, he rapidly progressed until the cupidity and selfishness of man himself has proven the greatest barrier to his own advancement. At first the biggest brute had the greatest power, until a combination of little brutes overpowered the big one. Under nature's law of the survival of the fittest, combination won, and, with the exception of isolated cases of genius, is the power of the present day and will probably continue to be so.

As man naturally turned to the sun with his adoration and worship, his first expressions touched a chord of fellow-feeling in his own tribe and in other

tribes. As the mouth-piece and representative of his family and neighbors, the power reposed in him soon filled his little head with conceit, and his inherent laziness and selfishness induced him to elaborate a system of power and profit that has since evolved into the gigantic mass of superstition and corruption that is astride the neck of humanity, and is commonly known as religion.

What man did with his dead after he ceased to eat them, is merely conjecture. As the human body can become more obnoxious than anything else of its size, it had to be disposed of in some way or the camp moved. As the first camps were in caves, and caves were scarce, leaving their happy home was not advisable. Throwing the dead bodies in the stream made trouble with the neighbors below; leaving them for wild animals was a bad precedent, for wolves and hyenas were just as fond of a live child as a dead man; so it narrowed down to a question of dig or burn. Before the days of tools, it took all of a man's surplus energy to dig a hole in the ground to live in, and the most natural mode of disposing of the dead was to throw them in the bushes and set fire to them.

As we reach historical times we find the Greeks almost universally practicing cremation; they believed that a corpse polluted everything that touched it; not only man, but the gods were contaminated by it. Burial was permitted, but as suicides and criminals were denied the right of burning and were buried as a disgrace, others were seldom interred.

The Scandinavians, Celts and Germans were also cremationists when first met with in history. About 500 B. C. the Roman government recognized both modes, but prohibited either within the cities. Cremation was the favorite custom, and continued to be so until the dawn of the Christian era, when burial was almost unknown except in China, Egypt and Judea. Egypt embalmed its aristocrats but the people in general were consigned to the pyre. The Jews, who were great borrowers at that time (and only in later years have become lenders), cremated those who died of contagious diseases, and would have imitated the Egyptians in embalming, but were too indolent

and ignorant to master the process; and, besides, the cost was too great for the thrifty Hebrew to spend on the dead. But living in a rocky country, his native shrewdness pointed to a cheaper way: to fit stones to the caves and holes in the rocks that his progenitors had once used for homes, and thus established sepulture.

When that monument of faith and falsehood, Christianity, began to thrust itself upon an already suffering world, with its absurd doctrine of the resurrection of the body, the honored custom of cremation was the first to feel its weight, notwithstanding Paul's warning that "flesh and blood cannot inherit the kingdom of God." Consistency never was one of the jewels of Christianity. The dishonored, disgusting process of slow rot almost beneath their feet, was stolen (like every other feature of their system) from the pagans, who were intelligent enough to abandon it, and labeled "Christian burial." Backed by the power of a designing priesthood, it became firmly established. The Roman government opposed it on sanitary grounds, and at first it was allowed only on special permit; as that brought them too much notoriety, they resorted to the catacombs, at first in secret, but, as their numbers increased, public censure gradually lessened until the time when that great apostle of brotherly love and peace on earth, Constantine, was converted to Christianity, when it entirely disappeared. Constantine forbade cremation and substituted the pagan custom of burial as the only correct mode.

No less important than the tenet of the resurrection of the body, and at one time the most sacred pillar of the church, and remains today a massive prop of Catholicism, is the holy bone business. As cremation meant death to that foolishness, and miracle was the meat on which that Cæsar fed, burial was an absolute necessity for the supply of sacred relics. At one time bishops would not "consecrate" an altar unless it had a "sacred" bone beneath it. Health might suffer, but the bones must be preserved. Christian coercion soon made burial so popular (?) that cremation was speedily abandoned.

During that brilliant period of absolute and perfect Christ-

ianity known as the "dark ages," cremation took place only under the immediate direction of the church, usually in the public market-place, and the occasion was made a holiday of rejoicings and prayers. The subjects were liviag men and women (sometimes children) who had the honesty and courage to protest against the rottenness of the priestly prostitution of their times. Their lives were of no use to the church, their frightful death was a terrible warning to the ignorant, cowardly dupes; and as food for the fires of the inquisition, they warmed the waning faith of millions to the beauties of "he that believeth not shall be damned." Cremation of the living ceased two centuries ago. Some thought was then given to cremating the dead, but the old hag of superstition shook her bony finger at the impudent heretics and forbade it.

As near as can be learned, the honor of the first cremation of modern times belongs to this country. Shortly after the Independence of America, a cremation took place in the state of South Carolina, but it was so crudely and imperfectly done that it hindered, rather than advanced, the cause. As a most fitting restitution, it remained for Italy, the home and headquarters of the church that throttled it, to re-establish it.

In 1869, at Florence, Prof. Coletti, in the name of civilization and public health, introduced before the International Medical Congress, a resolution urging the substitution of cremation for burial. Three years later, the Royal Institute of Science, of Lombardy, offered a prize for the best practical method. The scientists and noted men of England, Germany, France and America, almost simultaneously took it up, and the papers and magazines were generous and fair in their treatment. The first crematory was erected in Milan, Italy, in 1874; in 1876, the first in this country at Washington, Pa. No others were built in this country until 1884, when the novelty having worn off, and the large number of prominent people publicly advocating it, it suddenly became popular, and crematories were built in many of the leading cities, Los Angeles building the seventh in 1887. It now has two, and there is one at Pasadena. In 1888, fifty crematories had been

built. In 1890, 2200 incinerations had occurred, while up to the present, there have been over a million. Japan, the little nation of free thinkers who are busily engaged in putting the cross beneath their feet, lead all other countries, as over fifty per cent of their dead are cremated. When such remarkable progress has taken place in a quarter of a century, may we not expect to see the practice become general in this country?

The church, true to its principle of opposing all progressive movements, at first ridiculed the idea and endeavored to create a prejudice against the "revolting heathen custom," and dilated on the impossibility of the resurrection of the body, but argument, however flimsy, worked both ways;—if the body could not go to heaven, neither could it go to hell; and, as nine-tenths of the people are destined for hell, the church had only one-tenth of the argument. It was a victory for the "sinner." If he couldn't be saved, he could avoid eternal punishment by being cremated!

Seeing that cremation is inevitable, the Protestant churches have ceased their opposition and no longer refuse to preach a funeral sermon over a body to be cremated, if there is any assurance of the fee being paid; but the Catholic church is too old a dog to learn new tricks and remains consistent in its opposition. This was made apparent in this city only a few months ago when a member of the Liberal Club, who had been raised in the Catholic church, died. He had become an atheist and an ardent cremationist; was thirty-three years of age, and unmarried. He had left instructions for a Freethought funeral and the cremation of his body. A radical address was made by a member of the Club. On arrival at the cemetery, the hearse drove up to a prepared grave; the brothers of the deceased demanded to know the meaning of it, and a telegram was produced from the father, who was a Catholic and had not been on speaking terms with the son, ordering the body buried and not cremated. The brothers announced that a sane man 33 years old, was competent to dispose of his own body. Here is where the cunning of the Catholic church came in. An aunt, who would not visit him while on his death-bed, sent a priest to administer the "sacrament," but he was refused admittance and the man died without any divine assistance; and that debarred him from having any Christian services at the funeral.

If he were buried, he could be reached in purgatory; but if cremated, he was settled for all eternity! The bishop's attorney was given the case, and he discovered a law in which an unmarried child dying without making a will, the father becomes the direct heir, and the disposition of the body and property devolve upon him, and the man's own wishes need not be observed. The man's father, who lived in Minnesota, acted under orders, the church won, and the body was buried.

As the space at my command on this occasion would not be sufficient to treat upon the sanitary features of cremation, I will leave that phase for future treatment—if the readers of the REVIEW wish anything more on the subject.

Los Angeles, Cal., Feb. 16, 1904.

IN THOMAS PAINE'S HOME.

OPENING ADDRESS AT THE BIRTHDAY CELEBRATION IN PHILADELPHIA, JAN. 29, 1904.

BY JAMES B. ELLIOTT.

Friends of Liberty and Freedom: It has been over a century since Thomas Paine occupied this garret as his lodgings, and we can almost see General Washington bending his head to avoid knocking off his cocked hat; and we can almost hear Robert Morris puffing as he ascends these winding stairs; and, if we use our imagination, we can almost smell the oysters roasting in yonder grate! By the window, on the table that served as a desk, Paine has provided some bread and cheese, and borrowed from the landlord some pewter plates and an extra candlestick and snuffers. He is to entertain and discuss ways and means of raising money to clothe and feed the Continental army. They talk until the state house clock strikes ten, and his guests bid him farewell.

What was said at this and other meetings in this room is not known, but can be surmised from Paine's statements while he was clerk of the Pennsylvania Assembly, in 1780. He read a letter from Gen. Washington. "The want of every necessity which men could be destitute of, was risen to such a pitch that the appearance of mutiny and discontent were so strongly

marked on the countenance of the army that he dreaded the event of every hour. One member said: 'We may as well give up first as last.' There was no time to lose and something was absolutely necessary to be done. The last resort was private credit. On my return from the House I drew the salary due me as clerk and enclosed \$500. to Mr. Blair McClenaghan with Gen. Washington's letter, and next day called on him at the Coffee House. He informed me that a subscription had already begun; that Robert Morris and himself had each subscribed £200 in hard money." By this means the army was supplied through the campaign; and in the following spring, the Bank of North America was established.

We who honor Thomas Paine may safely say that his counsel not only helped to save the army, but helped to found the bank, which is today the richest in this city; and the saddest part remains yet to be told—that Robert Morris, Blair McClenaghan and Thomas Paine, all three men, served time in prison, and after having pledged their all to save the country, their country saw them "in prison and visited them not."

WRITTEN FOR THE HUMANITARIAN REVIEW.

CHRISTIAN SCIENCE.

BY GEORGE A. GRIFFITH.

THE editorial comment on Mr. Alfred Farlow's letter in the January issue of the REVIEW, I was much gratified to note. It was forcibly presented, just in its views and logical in its argument. But any statement, however comprehensive, any argument, however overwhelming in character, submitted to any typical representative of Christian Science—the result is usually like that of water falling on a sloping roof.

By chance, I have read a number of Mr. Farlow's replies to various criticisms of Christian Science, in the Eastern press, everyone of which, as they are recalled, varied only to suit the particular occasion, displayed the same characteristics to which the REVIEW editor, in his comments, justly called attention: those of being disingenuous, one-sided and unwarrantably assumptive. One dislikes to read warmed-over sermons or news-

paper remarks, unless accompanied with rebates. These replications after awhile lack novelty and nourishment.

While freely charging ignorance on the part of others as to what Christian Science really is, though some of his critics have been intimately acquainted with the subject as expounded by its founder longer than he has been identified with it, Mr. Farlow persistently makes the claim that no one can understand it who is not capable of "demonstrating" it. He virtually declares that only those who have studied the subject for years, etc., can claim to be able to express an intelligent opinion concerning it. As against this view, other champions of "Science," including Mrs. Eddy herself, teach that by simply reading *Science and Health*, one can become enlightened enough to cure himself; that the sick are often made whole by a mere perusal of the book.

It is further known that hundreds if not thousands of practitioners have been turned out upon the world after receiving a few class lessons, at so much per head, all of whom, it is assumed, are fully competent not only to clearly comprehend its inner mysteries, but are also capable of demonstrating its metaphysical secrets and its magical power, while continually growing "wise in their own conceit."

To assume that those, however intelligent, who honestly differ from us, in theology or therapeutics, are ignorant of the issues involved, or the principles which underlie the manifestation of universal nature, is an attitude fatal to the perception and acceptance of truth.

One finds as much diversity and contrariety of opinion among the recognized exponents of Christian Science as among the various other sects of churchdom. There are three distinct branches of Christian Science where I live. One class, for instance, to which our disputant belongs, claims that it requires special powers of intelligence, or an act of special providence, to enable one to compass it. Another class holds that not only children, but "wayfaring men though fools," readily master it.

It would be both interesting and instructive if some one, able to do so, would rise and show wherein "the high spiritual and

moral attainments of its worthy leader" are to be found. It is known that her scheme, her method of treatment—which includes "faith cure" and the "prayer gauge" treatment—what was not pilfered, was borrowed from others. Her naturally constructive mind, not an originating or creative one, makes her a successful promoter, an organizer; and her naturally selfish nature makes her a monopolist. Had she exploited any other department of thought or life, she would have been alike successful. But do these unquestioned characteristics indicate any "high spiritual and moral attainments?"

As to the "Evangelical Christian Science Church," which I have attended in my own city, the members thereof declare that they are *not* "entirely outside the ranks of Christian Scientists [as asserted by Mr. Farlow in answer to the editor's statement that there are dissensions in the C. S. camp]. The only apparent difference between them is, that the "spiritual" spectacles they use are a little differently shaded in color; in size, shape, material and degree of opaqueness, they are the same. The so-called "Evangelicals" are no more outside the ranks of Christian Scientists than is orthodox Eddysim outside of Christianity. But it *is* true that Evangelical Chr. Scientists in their treatment recognize and practice healing by the "laying-on of hands," as Jesus is reported to have done almost universally, while Mrs. Eddy teaches that it is wicked because it employs material means. Only a Chr. Scientist has the assurance to declare that the teachings of Jesus and of Mrs. Eddy are scientifically true and as capable of proof as an example in mathematics! Mr. Farlow asks, "Who knows how a Chr. Scientist heals?" I wish that he would answer that question satisfactorily, scientifically, or truthfully, in accordance with the teachings of universal nature.

Mrs. Eddy says: "I cured a case of consumption;" "I cured a woman of labor pains;" "I cured a man who had a broken foot," etc. (See *Science and Health*, pp. 77, 78, 87.) Another C. S. says "God alone cures." Mr. Farlow has said "a man cures according to his degree of spirituality." They leave the questions still unanswered—who cures, what cures, and what is the *modus operandi* of the curative process?

Washington, D. C. Feb. 10, 1904.

CHILDREN'S DEPARTMENT

FOR WIDE-AWAKE BOYS AND GIRLS.

He who educates a nation's children shapes its destiny.—LINCOLN.

WRITTEN FOR THE HUMANITARIAN REVIEW.

THE HUMANITARIAN SUNDAY SCHOOL.

BY MRS. ELIZA MOWRY BLIVEN.

OUR Editor is willing to devote a generous space in the HUMANITARIAN REVIEW to our Sunday-school work. We must not waste a single line of his precious space.

How can we secure the most instructive, interesting and beneficial Lessons to fill our space every month, and build up a multitude of live Searchers' Sunday schools right away, and keep them all going? All who would like to help, I want to enroll as members. Such will please copy off the following and send it to me:

I will be a member of the Humanitarian Sunday School.

I will be a Searcher for facts, causes, and the beneficial.

I will try to do right and help others to do the same.

We must all be searchers to find out what is right or beneficial, and what is wrong or harmful. Let us each devote one hour, at least, every week to this kind of Sunday-school work. If you are alone, and cannot secure a single member anywhere around you, just hunt in books, magazines or papers, for something beneficial, or think out something beneficial, and tell or write it to somebody, or send it to me. We can all find some way to be beneficial if we try. If you can find one or more who will meet with you for one hour every week, either on Sunday or some evening, for readings, recitations and talks, on beneficial and instructive subjects, we will consider that a Search-

ers' or Humanitarian Sunday school. Write to me about it; I want a report of every attempt in this line. Joja Wallace, a girl of Rogers, Arkansas, started a school of this kind two-and-a-half years ago, and has kept it going ever since. Sometimes they have had a room full, sometimes only their own family of four. They have a lesson, readings, recitations and singing, and sometimes a written paper. Her mother helps, and teaches some good lesson. It has done them all good. Why cannot many such Sunday schools be started this year?

The whole meeting need not be strictly sober learning; but some things pleasing or comical are right, and make people like to be there; but the main thing should be instruction. A child can start such a Sunday school, winning attendance and urging everyone to help; but one grown-up person, at least, should always be present to teach some good lesson and keep the meeting orderly and make it beneficial.

There are plenty of suitable articles to be found in books and papers; but we want a plentiful supply of suitable Lessons in the REVIEW. We want the best that can be written. I believe there are many who would like to write such lessons. I want all such to try, and to send me what they write. Some may make bad work at first, but I may help them learn to write better. I intend to choose the *best* received of lessons, letters and short selections suitable for recitations, and have them printed in the HUMANITARIAN REVIEW. Don't wait for others to do it all, but you, reader, send me something yourself—so that I may not be lonesome and become discouraged. Lessons are wanted suitable for little childred, for boys and girls, and for grown-up folks. Lessons that will be more beneficial, practically helpful, and more interesting, than those used in orthodox Christian Sunday schools may lead to discarding Bible study for Nature study. One lesson ought not to contain more than 100 words, but some subjects may require more, and others less. Write enough to set the children searching, and let them do the rest. One question may incite to hours of study. We want variety. There are a thousand suitable subjects, in history, conduct, the sciences, and industries, I will write one or

more lessons each month, and I want many others to help in the work.

A LITTLE SONG.—*Tune, "Old Hundred."*

Be thou, O Truth, exalted high!
And may men search all earth and sky,
That Nature's laws shall be displayed
Till they are everywhere obeyed.

Learn Nature's laws for righteousness—
For health and wisdom, joy and peace;
Defying these makes sin and wrong,
Decay and death to fair and strong.

Then thou, O man, thy way shalt see,
From wrong and superstition free.
To win life's blessings, learn their cause—
The wise make use of Nature's laws.

A LESSON ABOUT NATURE'S LAWS.—*For Little Ones.*

If Willie puts his finger on the hot stove, what happens?
What will fire burn besides fingers?
What is fire good for?—In the house, mills, engines, etc.?
Write on a blackboard or slate two headings:

Fire burns these:

Fire is good for—

Write under these the answers which the children give, and help their thinking to increase the list. Teach them to want to avoid the harmful uses of fire, and to understand its right uses. Show the wrong of playing with matches, smoking, setting fires in the woods. The child would not want his things burned up, and should help save others' things. Do not forget to tell them they have been learning *Nature's laws* about fire.

A LESSON TO SEARCH OUT.—*For Middle Class.*

Effect of fire on ice and water. Heat changes solids to liquids, and liquids to gases. How much required to melt iron and other metals. Heat changes liquids to solids [apparently], as in cooking, making sugar, bricks, etc. Heat expands some things and contracts some others. Why? Colors of flame. Fire without smoke. Industries in which fire is used. What becomes of the atoms of wood, oil, coal, etc., when they are

burned? How fire may be obtained by friction—rubbing one piece of wood upon another. The match only a development of this principle. Use of fire by Indians, Esquimaux, etc.

LESSON FOR ADULT CLASS.

Chemistry of fire. Fire will not burn unless the oxygen of the air can unite with the carbon of the fuel. How to put out fires; construction and use of fire-engines. Oxygen is used up by burning, which deprives the air of the necessary oxygen for breathing; hence people kept in close, fire-heated rooms become unhealthy—pale, peevish, feverish, nervous, etc., while those much out of doors are more healthy—rosy and strong. Preventives of such injury to health. What to do when anyone is burned. Why tobacco-smoking is injurious. The interior of the earth; prehistoric condition of the earth; cause of volcanic eruptions. Heat necessary for the evolution of life. Fire-worship. Cremation.

Besides study and discussion, I hope many will send to me papers of not over 100 words each, on either of these topics.

Brooklyn, Conn.

FOR RECITATION.

So live, that when thy summons comes to join
The innumerable caravan that moves
To that mysterious realm where each shall take
His chamber in the silent halls of death,
Thou go not like the quarry-slave at night,
Scourged to his dungeon; but sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

— *William Cullen Bryant.*

I hope to be able to give the young people of the families who take the REVIEW some special and interesting reading in this department, and will try to make it better and better. We must have a variety of short pieces—each a gem in its way. I have a letter from a "boy" in Texas over sixty years of age, and another from a middle-aged lady of North Dakota, both expressing warm approval of the new Department.

THE HUMANITARIAN REVIEW

SINGLETON WATERS DAVIS, EDITOR.

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VOL. II

LOS ANGELES, CAL. APRIL, 1904.

No. 4.

EDITORIAL NOTES.

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I never demand payment for one or more copies of this magazine sent to anyone without his order.

N. B.—THE REVIEW is sent to those who order it till they order it discontinued, at which time all back dues must be paid.

For only 15 cts. I will send you a copy of an extremely interesting little book, "Teachings of Jesus Not Adapted to Modern Civilization," by Geo. W. Brown, M. D. Order it *now*.

The Humanitarian Sunday School should embrace largely the element of sociability, which appeals so strongly to children and youths. Remember, man, naturally, is a "gregarious animal," and the social desire will seek satisfaction *somewhere*.

Freethought writers should not forget that it is much easier to teach a child the truth than it is to teach it to an adult who has much to unlearn and many strong prejudices to be overcome. Columns for the child will do more than volumes for the man. Begin at the beginning. Take the young sprout and train it to grow straight as a sappling and the tree will be straight; neglect it, and you may in vain try to straighten the

crooked tree. Write, briefly though it be, for the children and youth, to encourage love of truth, love of right, free inquiry, noble sentiments, proper regard for the welfare of others, humane treatment of all sentient beings, etc.

The editor hopes that readers of the *Review* will take an active interest in the Children's Department. If Liberals do not do something to counter-balance the aggressive efforts of of superstition's agents, they need not be surprised to see their children seduced into "the fold" of the church by its enticing music, social facilities and sophistical persuasion.

Is the modernized Christian "God" the Elohim or the Jahveh of the Bible? Certainly not. "He" is now not a man-like person having all the parts and functions of an animal, even sex, but is a faint and hazy ideal based on the notion that "matter" is inert and dependent for its manifestation on something "behind" it, just as the performances of Punch and Judy are dependent on the unseen manipulator behind the scenes! But this individualization of "force" is itself a crude myth.

It is all but unbelievable that learned men—college and university graduates, professors in all departments of learning, can accept and believe in the absurdities of Christian theology and the mummery of its concomitant ritualism. I can have very great charity for the poor, uneducated and generally semi-imbecile Salvation Army people, in their semi-barbaric beliefs and practices, but it tries my patience sorely to maintain the same sentiment in relation to the educated men of fully-developed intellect who profess such belief and practice such barbarous incantations! Think of such men believing the Greek-Hebrew sun-god, *Iesous Christos* [Jesus Christ], to have been a real man of flesh and blood, who lived and died nearly two thousand years ago! Think of such "enlightened" men closing their eyes, turning their faces toward the sky, and calling upon the ancient sun-god (or dead man), in a most solemn tone of voice, to "bless" them and their friends, to defeat their enemies (in war and elsewhere); to "send" rain; to be merciful, "have compassion," "prosper his cause"—in short

to abrogate the laws of nature and by special means, to do things as "*we*" think he ought to do them! Such gross superstition is enough to make the Sphinx weep and the pyramids shake their sides with derisive laughter! Then, as a sort of climacteric absurdity of absurdities, the "Lord" is offered a bouquet of flattery that would bring a blush to the cheek of even the kaiser, begged to "save us when we die," and last is solemnly announced the name of the ancient Egyptian sun-god, "Amen!"

Chaldeo-Babylonian Civilization, by Judge Parish B. Ladd, in pamphlet form, good print, fine, heavy paper and neat cover, is now being printed at the REVIEW office, and will be ready for delivery by April 10th. Orders are receivable *now*. Price 10c. each, or one dozen for \$1. This is a valuable little work, not merely for cursory reading, but for study and reference. Every Freethinker (and everybody else) who wishes to have reliable information as to the pagan origin of the Bible, Judaism and Christianity, should have this book.

What is Freedom? Many people, and especially people of European birth, mistakenly suppose that American liberty is, or should be, synonymous with absolute individual independence. Such a state of man is not possible, except in complete isolation; and that state is so abnormal, as a violation of the gregarious instinct or impulse, that insanity and death results. Freedom is relative. We are *free*, morally and should be legally, only to do what is right; that is, to so act that our fellows shall be equally free with ourselves so long as our fellows so act in relation to us. The idea expressed in the much-abused phrase, "personal liberty," is a fallacy. No man is *absolutely* free even in his most private personal acts. No man is free to even eat or drink except in so far as he does so without injury to, or curtailment of the rights of, others equally deserving. It has been said that a man should be free to eat or drink what he pleases, even to excess, so long as he refrains from committing any crime (in the legal sense) as a consequence. Not so. No man, as a member of a family, or community, or state, has any right to make a glutton of himself, or a drunkard or even

tippler, or a tobacco user, or a libeller, or even a do-nothing; because he cannot do any of these without injury not only to himself, but to his fellow men. The very association of human beings implies a curtailment of their absolute freedom; a surrender of personal liberty to a degree in order that other and greater benefits may accrue. And so in marriage the man and the woman voluntarily enter into the "bonds of wedlock" and each surrenders to the other somewhat of their personal freedom, in anticipation of more desirable results and greater happiness from the family association than from the somewhat broader individual freedom in the unmarried state. And "liberty of speech" is no more absolute than liberty of action. We are free to speak whenever what we say does not bring injury to innocent persons or the community of which we are a part. Even the truth may not at all times be spoken; light is good, but darkness is also good in the economy of nature; so sometimes—nay, quite often—"silence is golden."

Friends of the REVIEW are not asked for "donations," although its publisher is poor, lives humbly and gives without money compensation all of his time and strength in labor for producing it. I see other Freethought publications ask for and get such aid. I could much improve the REVIEW if I could receive such extra assistance; but, while I would not refuse it if voluntarily tendered, I will not beg for it; and prefer that a friend send me the names of ten new subscribers with ten dollars than ten dollars without the subscribers. The REVIEW *is good*, but by your assistance I can make it BETTER.

Paid, a magazinelet of this city, says: "THE HUMANITARIAN REVIEW, . . . is one of the best monthly magazines of this age. It is worth several times one dollar, the price of a year's subscription. Every article bespeaks soul-inspiring knowledge on truth, ethics and philosophy."

Christians universally claim that Jesus was the originator of the so-called Golden Rule. If it is not sufficient refutation to show that it was known by the Chinese and other peoples in several countries hundreds of years before the alleged time of

Jesus, I can give the best of "Christian authority," Matthew. If we accept the account in Matt. vii:12, Jesus himself should refute this claim of his professed followers, for he ascribed the origin of the rule to "the prophets," and as being a part of "the law," and so, in his opinion, originating at the traditional time of Moses.

Mr. J. T. Patch, who contributed several valuable articles to the REVIEW last year, writes that he will have something more for us soon, though he is busy trying to build up a home in the wilds of Idaho. He seems to be enjoying his close association with primitive nature. May success keep him company and plenty and happiness crown his labors.

My friend F. S. Weaver, of Coe, Ind., is much interested in the allegorical character of the Bible, including the figurative nature of its names of men, places, etc. He is writing a book, *The New Creation*, I understand, of which he has sent me a Ms. copy of the 4th chapter for examination. I find it quite interesting, and doubt not his book, if published, would be a valuable addition to Freethought literature. He is also strongly in favor of the organization of Freethinkers.

Dr. Geo. W. Brown, of Rockford, Ill., the veteran Liberal author, now 84 years of age, writes me, saying: "I am very much pleased with your publication, and trust the new generation now on the stage will give it ample support." The Doctor has my thanks for copies of his excellent little book, *The Teachings of Jesus Not Adapted to Modern Civilization*. I can furnish these books, post free, for 15 cents each. Every Freethinker should have one copy and several more to lend.

"Christian Science," by Geo. A. Griffith, page 444, is an article from a new contributor, and, I think, a fair one in its criticisms. After announcing in last month's REVIEW that I would publish the article in the April number, I received a letter from a prominent Christian Scientist in which I was asked to suppress the article, on the ground that "it can only do an injustice to a very large number of conscientious people who are trying hard to be just and do good to their fellow men."

To this I replied quite fully by letter, and will here offer a few words of comment. The REVIEW aims not to do injustice to others, whether they be saints or sinners; it stands for *truth*, and its prime object is the discovery and dissemination of the truth; its editor believes the light of truth is dreaded by those only who are evil-doers or, being good-intentioned, have no confidence in the integrity of their peculiar theories, and from this latter point of view the gentlemen's attempt at having investigation forestalled is pretty good evidence of his lack of faith in the theories of Christian Scientists. I am not attacking the good works of Christian Scientists—personally, I believe they do much good for suffering humanity; but I do not believe their theological theories are true, or bear any relation to the good they do but that of a clog and hindrance. Let us prune away the gnarly, dry-rotted boughs of "Christian" superstition and leave only the clean, vital boughs of whatever "Science" it has, to grow luxuriantly and bear fruit untainted by any evil fungus. Let the light of TRUTH shine abroad though at first it pain our error-dedimmed eyes and our mythic gods flit away like bats at the approach of the king of day!

The magazinelet, *Paid*, "an Afro-American sympathizer," started a few months ago at Denver, Col., is now published at this city. Nora E. Hulings Siegel is the editor and publisher; address, P. O. Box 740, Los Angeles, Cal. Subscription, 25c. a year. It is chiefly devoted to the interests of the colored people of this country. The editor's humanitarian sentiments and efforts are worthy of far more approbation and encouragement than they are likely to get from either whites or blacks. Send stamps for sample copies.

Prof. Jamieson is trying to interest Liberal people in his work, *Truth Demands Debate*, now being published serially in the REVIEW, to the end that it may be issued in book form. All Liberals should notify him immediately how many copies they would take. His address is Box 332, Pentwater, Mich.

Some of the first-year subscribers have not as yet sent in payment for this year. Don't wait for a bill or personal dun. I take it that *Liberals* do not need a dun when their time expires, and I don't like to dun anyone. N. B. This is Whole No. 16; 12 numbers make a year, and I *always* need money now!

Several interesting letters which I would like to print this month are unavoidably crowded out, but I hope to make room for them in the May number.

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THE HUMANITARIAN REVIEW appeals to Liberal Freethinkers and all *thoughtful investigators* in the realms of mind, including intellect, sentiment, ethics, science, philosophies, religions, myths, superstitions; that is, the entire field of mental activity, as the most *radical*, yet not *rabid*, of Freethought periodicals—aggressive and iconoclastic yet charitable—giving to others the same recognition of right to have and express sincere opinions that it demands for its editor, contributors and supporters; appeals *only* to *thinkers*, and by rationalistic means and methods—to *reason*, not *passion* or *prejudice*; is free from abusive language, coarse gibes, cheap witticisms and slang; it accepts science as the only revelation and education the only means of inspiration; it combats error and immoral doctrines, but does not fight the mistaken men who have inherited them, and censures them only for their wrong-doing; it advocates humaneness to all sensitive creatures, man or brute; and stands for that “religion of humanity”—ethical culture—which will make Liberal Freethinkers better men and women, better neighbors, and better citizens, than Christianity or any other religion makes.

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SINGLETON WATERS DAVIS, EDITOR.

No. 17.

MAY, 1904.

VOL. II.
No. 5.

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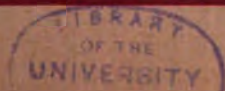
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THE HUMANITARIAN REVIEW

VOL. II.

LOS ANGELES, CAL., MAY, 1904.

No. 5.

WRITTEN FOR THE HUMANITARIAN REVIEW.

TRUTH DEMANDS DEBATE.

BY W. F. JAMIESON.

PART III.—THE PEOPLE'S PARLIAMENT.

(Continued from the REVIEW for April.)

WILLIAM E. GLADSTONE: Belief cannot now be defended by reticence any more than by railing.

G. M. SALTZGABER: Out of discussion and contention let us hope to discover the truth.

DR. JAMES RUSH: Temperate, sincere and intelligent inquiry and discussion are only to be dreaded by the advocates of error.

SAMUEL P. PUTNAM: The sublime ideas of truth, of justice, of brotherhood, of liberty, of progress, animate and give us courage.

Special Correspondent to the N. Y. World: In the defense of an idea or of a principle, human faculties and aptitudes attain their highest development.

JUDGE GILBERTSON: Our minds and hearts should be open to the truth, no matter by whom proclaimed.

The day has gone by when ignorance, bigotry and superstition can close the avenues of knowledge.

Ram's Horn: A man who is disloyal to his convictions will not be loyal to anything. When a man finds out that he needs knowledge, he has his hand on the gate leading to it.

REV. J. HERRICK JOHNSON: Truth of any kind is not harmed by investigation. Truth is not afraid of investigation. If it be truth that nearly concerns us, it demands investigation—has a right to it. We have no right to ignore it, or to treat it with indifference.

DANIEL W. HULL: I have learned in my nearly seventy-one years on this planet that people may honestly differ from each other, and that a man is no more to blame for differing from another than he would be if his hair differed in color from that of another person.

T. J. CONNORS: Courtesy and respect are due to those who happen to believe as they must. I may say, we should stand out strong in our individuality before the world. If this great principle of love of truth universally existed, more truth and positive facts would appear and prevail.

J. A. WAYLAND: It takes a hero to defy public opinion for truth's sake. Take your beliefs down, turn them over and see how you came to believe them. If you can do this without prejudice, it is the best way to get wisdom—truth. Belief or faith is no evidence of a fact.

WM. RIPLEY GREENE: The beauty of honest comparison, investigation and criticism lies in the point that not only is human character strengthened by their processes but likewise refined. Ye valiant ones, who are ever willing to speak in the cause of justice, truth and humanity; who do not fear an investigation into your ways; who are willing to have your lives and actions compared with other lives and actions: blessed are ye, for ye are the saviours of the earth. Ye are the few bright stars of promise whose light has enabled some wanderers toss'd on life's tempestuous sea, to avoid the rocks and quicksands of speculation and fancy, and anchor in the harbor of truth! Ye need no monuments to perpetuate your lives and deeds in the

mind of the people; far fairer than any marble shaft touched by the sunset's glow, and emblematic of the honored dead is that pure wreath of gratitude which loyal hearts entwine about your memories and dedicate as an everlasting memorial to your virtue, and within which the love of every free-born son and daughter is perpetually enshrined!

ALAN BOGUE, JR.: Freedom of speech is the privilege of every man, and there should be no restriction upon every honest movement of man, and we note with pleasure that people are beginning to recognize that fact. We are living in an age of investigation and wide tolerance, an age in which men think for themselves and are liberal enough to concede the same right to every other man.

COL. ROBERT G. INGERSOLL: Epithets are not arguments. To abuse is not to convince. Anger is stupid and malice illogical. The combined wisdom and genius of mankind cannot possibly conceive of an argument against liberty of thought. The great men are the heroes who have freed the bodies of men; they are the philosophers and thinkers who have given liberty to the soul; they are the poets who have transfigured the common and filled the lives of many millions with love and song; they are the artists who have covered the bare walls of weary life with the triumphs of genius; . . . they are the inventors, the discoverers, the great mechanics, the kings of the useful, who have civilized this world.

The Searchlight: A reasonable partisan is never so well satisfied with his own opinions as when he has them subjected to the logic of opposing arguments. The true Liberal is always open to conviction. He may not always think correctly, but he means to; and when convinced of error he abandons it, let the consequences to himself be what they may. He will not play fast and loose with the truth, but lays hold of it when and wherever found. It is to him "the pearl of great price." The true Liberal will tolerate free thought in others, even though they differ with him. He knows that the truth has nothing to fear in a fair contest with error; that it is by contrasting opinions we find out which are correct and which are

false. An inexperienced person may be deceived by an imitation diamond, but when this is placed by the side of a genuine stone, he at once detects the fraud; and so it is with truth and error. Let them be placed side by side on a free platform, and truth will take care of itself. Discussion. . . . intelligently carried on, ever makes the truth clearer; is the only means by which we can get at the truth, hence my willingness that it be open, frank and free.

HORACE SEAVER: No man should be blamed, injured or molested on account of his opinions, whether right or wrong, on any subject. For we always suppose our own opinions to be right, or we should renounce them. And with respect to belief, everyone must be the judge for himself. Everyone comes to a conclusion on any given subject, when a certain weight of evidence has been received—enough to produce conviction on his mind; although perhaps to another individual whose mind is differently constituted the same evidence is quite insufficient. So that one may believe and another disbelieve the same thing, having the same evidence, and both be equally sincere and guiltless. Our opinions are not subject to our will. We cannot believe and disbelieve as we please. . . . Open and impartial discussion is the foundation of human liberty. Free, unrestrained inquiry on all subjects is, in fact, the source of knowledge and wisdom; for how can we detect error, or distinguish truth, if there is one topic remaining which we are not to investigate?

REV. GEORGE HODGES: I must confess that one of the most encouraging things in the world is doubt—if it is the right kind of doubt. It is significant that the age of faith for whose return some people sigh, was an age of terror, of superstition, and of ignorance. Men believed lies, and even seemed to have preference for lies. They feared and hated and persecuted everybody who tried to tell them the truth. I would not do anything to hinder anybody's honest doubt. We cannot get along without doubt. It is a good thing both for the truth that is questioned, and for the man who questions it. It is a good thing for the truth. It is a misfortune to have even the truth

taken too much for granted. Truth, when there is no opposition to it, is in danger of being forgotten, or, at least, of being under-estimated. Truth needs light. If it is set away in the dark it grows encrusted with the rust of error. And there are always people who cannot tell the difference between rust and iron—between the error and the truth. It is doubt which brings truth forth, and scours off all the rust, and brightens it until it shines.

D. G. CROW: We should *lay aside prejudice* and let in the *sunshine of truth*, if it withers the dearest idol upon which our hearts are set. He who thinks freely and speaks fearlessly is not conforming to this law unless he grants to others the same liberty he himself enjoys, whether he be father or son, teacher or pupil. A hearty reciprocation of gentle words and kind deeds is the greatest security to peace and love. Like the soft breeze and sunshine, they bring the May-days of joy and sweet contentment.

LESLIE STEPHEN: No belief is good for anything which is not part of an organic growth and the natural product of a man's mental development under the various conditions in which he is placed. To promote his intellectual activity, to encourage him to think, and to put him in the way of thinking rightly, is a plain duty. I hold, after a fashion, that pleasant old doctrine that truth has a tendency to prevail.

JAMES THOMSON:

Whatever freedom for ourselves we claim,
We wish all others to enjoy the same,
In simple womanhood's and manhood's name!
Freedom within one law of sacred might:
Trench not on any other's equal right.

REV. MYRON W. REED: I have been pastor of the church for eleven years, and during all of the time I have addressed large congregations. I propose to go straight ahead, giving utterance to my convictions in the future as in the past.

HORACE L. TRAUBEL: It is of the first importance that a writer should have something to say, and that his message should mix in the blood that beats in the public pulse. Other

things can be spared if this be secured. Great ideas mould utterance to the grandeur of their own beauty.

CHARLES DICKENS: There is nothing so strong or so safe in any emergency of life as the simple truth.

REV. J. H. PATON: People must learn to discuss their religious differences without resorting to strife.

W. H. HARVEY: We must depend on truth to find a permanent lodgment in your minds to root out the falsehood.

REV. DR. MCINTYRE: I propose to speak the truth and the whole truth as God gives it to me; and if the authorities of the church do not like it, they can tell me to go at any time; but while I stay here, I shall say truth as I see it.

GOLDWIN SMITH: You may be sure that you will always find me on the side of perfect freedom of opinion. Beliefs which cannot maintain themselves by arguments in fair lists against all comers, ought not to be maintained at all.

JULIAN HAWTHORNE: Truth, while it gives its possessor the freedom of all societies, is also the real cloak of invisibility. The more closely we envelope ourselves in it, the less obtrusive become our impertinent personal lineaments.

VICTOR HUGO: To evade a fact, to refuse to pay it that attention to which it has a right, to show it the door, to bow it out, to turn our back on it laughing, is to make truth a bankrupt and leave the signature of science to be protested.

MRS. M. A. FREEMAN: No individual should be debarred from expressing his opinion. He may stand alone. No other may agree with him. The greater the reason he should be heard. He alone in all the world may have the truth. He may be a Newton, a Franklin, a Stephenson or a Watt, in possession of some sublime fact for the people.

LEMUEL K. WASHBURN: We are willing to "hear all sides;" but as there are thousands of papers that are engaged in upholding and defending one side, without giving a hearing to the other, it seems to us that this "other" side more needs our defence, especially when we consider that the truth is on this side. If we hold an untenable position, we are willing to aban-

don it upon being convinced of our error. . . . Let us confess that the universe has not been read to its secret. To rightly understand things seems to be as near as we can get to the truth. Our liberty has ever been won by knowledge, and the way out of bondage to the appearance of things is by learning the truth of things. Man has got into the light by trying to get out of the dark. Truth has never been had for nothing. It is bought by effort. Truth stands ready to unveil her loveliness to man, but he must mount to her side before she will uncover her beauty. Truth is around us waiting to be seen; it is within us waiting to be felt; it is above us waiting to be reached, down and beneath us waiting to be dug up. No one has yet unraveled the meaning of life; no one has yet read the mystery of matter. Alike to our prayer and our praise, Nature is silent. The world keeps its secret. The farther forward we go, not the farther backward, the nearer we get to the truth. The ages unborn have greater treasures for man than the ages which are buried. We are not to excavate the past, but turn a listening ear to the present to hear the truth. The flood of revelation is now. The tide of truth has not gone out. I hold that truth is better than falsehood, better in itself and better to live by. I hold that criticism should never be in the interest of a church or a creed, of a theory or a prejudice, but in the interest solely of truth. I hold that no one has the right to decide what we shall accept as the truth, but that everyone should exercise his own reason and judgment in deciding what is true. It may be said that all are not capable of judging for themselves what is true, and therefore that many would accept what is false through lack of proper judgment. It certainly is a fact that many have been taught what is false, and that they have been instructed to distrust their reason, and to place reliance upon—what? Upon the reason of another, for there is only one judge of what is true, and that is human understanding. . . . I count no wrong which man has done to man greater than persecuting and punishing him for the honest expression of his honest thought. Every being that has brains has the right to use them; and any person and any or-

ganization that interferes with the exercise of this right is more dangerous to the peace of society and the welfare of mankind than the most revolutionary utterances. I do not say that he who searches after truth will get more animal satisfaction out of existence than he who wallows in the mire of falsehood; I do not say that he who gives his life to the cause of truth will have more dollars as the harvest of his toil. . . . Neither do I say that the seeker after truth will ever see the glorious vision or feel the supreme rapture of possession. Truth may be an *ignis fatuus*, a will-o'-the-wisp, and not the light from the altar-fires of the eternal universe, but if it is, what is falsehood? Truth may be the infinite mystery, and may elude human eyes and human hands forever. Perhaps all that men can do is to write their names on the sands and rocks of time in their vain attempts to find the truth, but I do not believe it. I believe in the reality of things; in the integrity of matter. I find that the earth is true, that the sun can be relied upon, that the stars are always in their places; and I believe that man, in learning so much of nature, has learned so much of truth.

JAMES RUSSELL LOWELL:

I honor the man who is willing to sink
Half his present repute for the freedom to think;
And when he has thought, be his cause strong or weak,
Who'll risk t'other half for the freedom to speak.

.

We will speak out, we will be heard,
Though all earth's systems crack;
We will not bate a single word
Nor take a letter back.

We speak the truth, and what care we
For hissing and for scorn,
While some faint gleamings we can see
Of freedom's coming morn?

Let liars fear; let cowards shrink;
Let traitors turn away;
Whate'er we've dared to think,
That, dare we also say!

(Concluded.)

(Republished from the author's Leaflet by request.)

WHAT IS A MATERIALIST?

BY ELIZA MOWRY BLIVEN.

ORTHODOX preachers will tell you he is a worldly, selfish person, and without spiritual and moral qualities, because he has no fear of God and hell. They paint him as evil, dangerous and accursed. The Universalist pities him because he does not appreciate the goodness of God; and the Spiritualist thinks he cannot be happy without belief in a future life.

I am a Materialist. I believe there is no hell, heaven, devil, god, or future life. We knew nothing before we were born, and we can know nothing after we are dead. You may say, "Oh horrid! How can she be good or happy with such a hard, cold belief as that?" Well, I have to believe facts, whether they are agreeable or not. I have tried to find out the truth. I have studied and compared the different religions, the Bible and nature, astronomy, geology, chemical forces, plant life, animal life, human abilities and physiology, the good and the evils in the world, and I cannot find any proof of any future life or of any god. It is all matter, matter, matter, and the forces made by combinations of matter and dispersed by breaking-up of combinations of matter. Human life and its reason or soul is only the most remarkable combination of matter, with its resulting forces or abilities; and death of the body as thoroughly destroys these. Do you ask, how can I ever be happy without any hope of a future life? The little child, who never thinks of a future existence, finds many ways of being happy. Fears of hell have given as much misery as hopes of heaven have given joy. Analyze our happiness, and you will find that almost the whole of it is material. If we are healthy, that is material; the pleasure of eating is material; what we

see, hear, smell, all are sense-pleasures, and the objects that produce them are all material. We love—it is a live person, that is material. We enjoy flowers, birds, music, the ways of children, pets, new clothes, riding, sight-seeing, conversation, books; all these are material; and even the pleasures of memory are about material things. We enjoy making things out of materials. What will there be to enjoy in your future life without live eyes, hands, brain or materials?

The infant knows little because it has received from its mother few brain-cells; but it has all the organs to change food into brain-cells. So brain grows, and a thinking, choosing soul grows. Brain and soul may keep growing for forty or more years; when the body becomes too weak to repair the wearing-out of brain, the thinking weakens, and as the brain decays, the person knows less and becomes childish. When the body dies the soul dies also. When tobacco and liquor make the drunkard, his brain and soul are destroyed by his bodily infirmities. For long life, health and enjoyment, we must choose wholesome foods and habits, and avoid the harmful ones.

If there were a God, all-powerful and good, he would have made everyone wise enough to always choose the right; and would never allow wrong choices, suffering or evils of any kind to man, beast, bird or insect; no terrible calamities—destruction by volcanoes, drouths, tornadoes, floods, fires, wars or pestilence; no drunkenness, dishonesty, cruelty, tyranny, or diseases. Every evil proves there is no God. A God would be responsible for every evil and misguided, faulty man would deserve no punishments. Man is responsible; his choices bring enjoyment or suffering. Did you say a "Creator?" If a God was needed to make the universe, something was first needed to make that God. Could a God make a single atom out of nothing, or change its nature? Every atom always retains its special attractions, hence always existed thus. All bodies and forces are continually being made and unmade by the unitings and separatings of these atoms; one combination being destroyed in producing a counter combination; hence the everlasting, never-created universe is eternally changing. An atom

cannot help doing as it does. It cannot think or choose. Living things alone have power of choice, or soul. When I am all worn out and cannot enjoy material things, I am going to die and stop suffering and return to atoms; but while I live, I mean to enjoy material, beneficial, happifying surroundings, and help others to do the same. That is my Materialism.

Is the Materialist wordly and selfish? Is he less moral than the Christian because he has no god or hell to fear? If we wrong anyone, we have to fear our fellow men and their punishments; we lose their confidence, their co-operation, their friendship; and our chances for happiness become very limited, our troubles very numerous. The use of our abilities, all our happiness and success in life depend on the good will and good conduct of those around us, which we must win by being unselfish, wise, moral and every way noble ourselves. Hence the Materialist is fully as good as the orthodox Christian. We do not appreciate the goodness of God; but we do appreciate the goodness and abilities of mankind, and everything beneficial in nature. Mankind, unaided by any god-power, has himself wonderfully developed his own abilities and accomplished marvelous things. We have to study nature, to select the good from the bad, and we thoroughly appreciate the wonderful variety we find, and the enjoyment and health we get therefrom.

Those who enjoy thinking about a future life and imagined communion with spirits, Christ or God, waste much time thus, and lose that amount of the real enjoyments and activities of life. They fail in knowledge and appreciation of nature's wonders and laws, and the abilities and deeds of their fellow men and women; they fail in doing their full share in the world's work, and in co-operation for the general welfare. Prayers shirk hard tasks, believing their God will do them.

When Humanitarian Materialism is taught thoroughly in every church, Sunday school and newspaper, mankind will learn to be better, nobler, more capable, more appreciative, more self-controlled, healthier, wiser and happier.

Brooklyn, Conn.

FOR THE HUMANITARIAN REVIEW.

THE MAJORITY AND THE INDIVIDUAL.

BY J M. GREENE.

THE following letter was recently written to a physician in the state of New York, who had expressed himself as opposed to the practice of vivisection solely on the ground that "it did not increase the sum total of happiness;" or, in other words, did not bring the "greatest good to the greatest number."

Dear Doctor: * * * In the first place, I do not admit the existence of any "creator" or "creation," and therefore do not admit the existence of any "plan." In fact, the idea of a creator has long struck me as the height of the unreasonable. The old question, "Who created the creator?" is pertinent. Nothing was ever created, and nothing ever was or ever will be destroyed. Do you say this is inconceivable? To be sure; but so is eternal space, which of necessity must be a fact, and also eternal time. What we see about us is not "design," but *adaptation* only. We and everything else are *parts of the machine*, and therefore *must* be more or less in harmony with its action. Why the machine is going the way it is going is simply because it must, from eternal law; and eternal law, in its turn (to complete the circle), is simply the *way things go*. But why things go as they do can never be solved by man, any more than a part can comprehend the whole....

As to your explanation of the origin of "right and wrong" and "duty," I most heartily endorse it, and have believed for many years that happiness is the only end, and that right is right only because it tends to happiness, which, as you say, needs no definition. The non-existence of a creator does not weaken this argument, but rather strengthens it; for while a creator might have an arbitrary plan in view outside of the happiness of his creatures, the *sentient* universe itself could

not possibly continue to exist along any other lines except those of happiness. I believe that as "instinct" in the animal is simply hereditary knowledge, stored up, and taking "short cuts," as it were, in the reasoning process, so the feeling of duty or conscience is a faculty of short-cut reasoning, established from ages of knowing that certain actions will produce happiness and certain others sorrow.

Here, however, we seem to diverge a little. You say that "experiment on sensitive beings is right if it can be demonstrated that the suffering involved will result in the increase of total happiness." But here comes in another consideration: the *rights of the individual*. You yourself say . . . "Every being possessed of sensibility is entitled to this good." Now, what is the cause of the common feeling that the happiness of the individual should be respected *in spite* of the interests of the majority? It is because the human reason has taken another short cut still, and has found that the individual happiness has resulted in social disaster. Your conclusion, quoted above, is the statement of an impossibility—as if one should say, "If it can be demonstrated that an honest career can be secured only by beginning life by petty thieving, then it would be the duty of every child to steal a little at first!"

These altruistic feelings arising in the human mind, and in what are regarded as the "best" minds, argue that the field is changing. The tiger-like duty of crushing out the weak on the "plan" of survival of the fittest, from a material standpoint, has long ago reached its acme. But the right of the majority to crush the minority is no better than the old "right" of the strong to crush the weak. We are now rising to another plane—the mental plane—and we protect the individual and the weak, in spite of the efforts of certain "scientists" to drag us down to the old tiger plane again. You say that "individual rights mean that might rules." Never! It is the *majority* rights that mean brute force, and the evolving minds of men are gradually recognizing that fact. The following syllogism is as far as most of us have got: 1—Respect for the rights of the individual on the physical plane has in the past

resulted in benefit to the social fabric itself. 2—The happiness of the greatest number, i. e., "society," constitutes the goal, and what tends to bring this about is "right" and "duty." 3—Therefore it is our duty to respect the rights (or happiness) of the individual, in spite of the (apparent) interests of the majority. But now the great and fundamental question arises and will not be ignored: Is this protection of the individual "right" because it benefits society (the majority), or does it benefit society because it is "right?" Is there an explanation which is in harmony with that feeling, likewise not to be ignored, common to all lofty minds, that, no matter what the beneficial effect on the majority may be, undeserved suffering inflicted on the meanest individual is an eternal *injustice*, never to be erased? There is such an explanation, and it is to be found in the sovereignty of the individual. Society is not an entity in itself—it is simply a collection of individuals; and the integrity of society depends entirely on the integrity of each one of its individual members. "The greatest good of the greatest number" is an utter fallacy. The good of all is the only good. But, you say, interests will conflict. There can be no conflict of interests where the integrity of the individual is respected, for perfect liberty is the right of every individual to seek his happiness as he wills, so long as he does not conflict with the happiness of any other individual. The individual, for that matter, is a world in himself, and the only law he should regard is the law of liberty, which he should recognize for every other individual as well.

The motto to conjure with is, as I have said, the good of all. The greatest good of the greatest number is ever indefinite and unknown, and for countless reasons, among which is the reactive effect, on the mind of the perpetrator, of the exercise of brute force. The good of all, all can see; and it is evident that it can be obtained only by the perfect liberty of all. A, B and C have no more right to control D and E because they are more numerous than has F to control G because he is bigger and stronger. The axiom that the small and weak have as much right to their happiness as have the great and powerful,

has its counterpart in the proposition that the minority's happiness should be as jealously guarded as that of the majority. The rule of majority is as damnable a tyranny as that of the despot, and worse, because harder to overthrow. The happiness of all is better than the happiness of the majority, and under perfect liberty it is a possibility. This is the goal towards which nature is struggling, through its sloughs of brutality, superstition, utilitarianism, government and all which that term implies. That is the ideal condition towards which the spirit of the universe, in the evolving mind of man, is silently pointing. This, I believe, is the key to the situation. This reconciles apparent inharmonies. By this is explained that undying conviction that no amount of future good can wipe out the wrong to the innocent.

To conclude: We are all, "men and animals," children of nature—offspring of the sun and the earth. What is true of one must be true of the other, as regards the rules of action I have hinted at. As the majority is to the minority, so is man to the animal. It can be no more right to vivisection a "worthless" dog for the benefit of man than to torture the worthless pauper for the benefit of his "superior," or to exploit with any tyranny the minority for the benefit of the majority. The individual is *king*—of himself; and the only safety for society—as has been demonstrated in the rise and fall of nations—is society's recognition of that truth.

Los Angeles, Cal.

"The real problem is, how to keep the Bible out of the schools. It cannot be saved as a whole, or in parts, as a book of superiority or wisdom. There is not a historical statement in the entire volume—not one; and the best moral selections which can be made from it can be matched with better ones from a hundred ancient and modern writers. The Bible is a book of superstitions; a book of miracles, that is, falsehoods; a book of supernaturalism. It is a volume of anonymous literature of no historic or scientific value, and of little practical value outside of a few ethical precepts."—*Boston Investigator*.

WRITTEN FOR THE HUMANITARIAN REVIEW.

WITHOUT GOD!

MRS. C. K. SMITH.

“**L**IVING without God in the world” is a favorite expression of some pious ones about those who make no external profession of religion, or rather those who are members of no evangelistic church, even though they may be living a more goodly, and hence godly, life than those who censure them.

But, if God is everywhere present, and “in him we live, move and have our being,” how is it possible for anyone to live without him any more than they can live without the ever-present air to breathe? It was related of a famous Indian chief, that he was so spiritually-minded that he never drank from the running brook without first thanking the Great Spirit. Having done this, he was prepared to scalp his neighbor! We have too much of that kind of “spirituality.” Not but that there are good people, however, who have mistaken notions about pleasing God. Jesus told plainly that there was no way to serve or please God but by serving our fellow men. If ye love not man whom ye have seen, how can ye love God whom ye have not seen? If Christ’s teachings were followed, regardless of outward profession, there would be no bloody wars, no prison pens, no fighting for difference of opinion. Beseeching the All Good to favor and assist people to do wickedly is too ludicrous to contemplate. Yet this is what so-called godly individuals are constantly doing — asking God to do for them what he

has commanded not to be done. "Thou shalt not kill," is considered to be a divine command. Who today are obeying the same? All those who profess to believe in God and follow him?

It has been wisely asserted that the universe has nothing great enough to pay a man for doing right! Doing right because it is the right thing to do on all occasions. But would not any man in authority these days be called insane, or be boycotted, who should set such a singular example—praying by deeds instead of words? Then, if God is our Father, more willing to bestow his blessings than earthly parents are to give good gifts to their children, what reason have we to think that it pleases him to be importuned to do for us what he is of his own volition constantly doing?

The Bible says that God will withhold no good thing from them that walk uprightly. Why not take him at his word and try the experiment of walking uprightly? Example is more potent than precept. A wise man said, "rectify the individual, and that will rectify the state." A returned missionary, who had been abroad many years, said: "Missionaries might be a power for good. There are exceptions, but as a general thing they neither practice economy, industry nor the golden rule." Right here, in contrast, I will quote words that all my readers will recognize: "While I live, I am going to do what little I can to help my fellow-men who have not been as fortunate as I have been. I shall do what I can to hasten the day when this earth shall be covered with homes, and when by countless firesides shall sit the happy and the loving families of the world."

San Diego, Cal.

A Scotchman thus defines metaphysics: "When a mon wha kens naeth'g about any subject takes a subject that nae mon kens anything about and explains it to anither mon still more ignorant than himself, that's metapheesics."—*Anon.*

— "Chaldeo-Babylonian Civilization" (as related to Judaism and Christianity), by Judge Ladd. Price 10c. REVIEW office.

WRITTEN FOR THE HUMANITARIAN REVIEW.

ARE RELIGIOUS QUESTIONS SETTLED?

BY W. F. JAMIESON.

MR. KERR says, in his letter in the REVIEW for March, that "we are now through the debating stage of religious subjects anyway."

Then all "religious subjects" are now settled! Who settled them? The pope imagines he has settled them. Protestant popes, from Luther to Dowie, assumed that they settled them. Mary Baker G. Eddy is sure she has settled them. And they each settle them in a different way! Are we through the "debating stage of religious subjects?" Or is it not true that the "debating stage" has just begun? Will it not be likely to continue until not a superstition remains?

The fact is, there are more Liberal journals firing hot shot into the Christian religion than ever before in the world's history—debating it. Brother Kerr acknowledges that my proposition to organize Humanitarian Societies is "commendable." Of course it is; I have not the least doubt of it! The Eliza Mowry Bliven "Humanitarian Sunday Schools," too, are just what is needed. Heartily I wish every Liberal movement success. If children are "searchers," and they certainly are, they are natural inquirers, investigators, free thinkers, free speakers. The world has busied itself suppressing the expression of thought. A better day is dawning, when all will be encouraged to freely express their views. Science Sunday schools would help on this work grandly.

Bro. Kerr says it was "invariably the custom in rural debating societies" to "prohibit all questions relating to religious matters." That was the main cause of their failure. I have known debating societies where all subjects were discussed—science, politics, religion—anything pertaining to humanity,

and the people flocked to them for miles around. The preachers became alarmed. The lyceum encroached on the prerogative of the pulpit, religion. The politician got frightened—politics was tabooed. The debating societies found themselves without a live question. The preachers know that religion cannot withstand free discussion, and they have done all they could to choke free speech to death.

If we are "through the debating stage of religious subjects," that means, if it means anything, that we are done searching for truth about religion, if we accept Webster's definition,—
"Debate is for the elucidation of truth."

Any person who wants to start a "church," or join one, has that right. As I am a Liberal, I would defend his right to judge and act for himself, provided he did not thereby invade the equal right of another. I believe in the maxim, "In opinions we differ; as men we are brothers."

If Friend Kerr's church at Great Bend, Kan., will have no "debating stage" I am sure, for one, I do not want to join it. How a Liberal can join any church that tabooes free speech is a mystery of churchianity; and I frankly say I do not like the word *church*.

"Teach the facts brought to light by the investigations, observations and experiments of our advanced thinkers," says Mr. Kerr. Will all that end debate? "Of course," he says, "it is of great value to be able to express one's thoughts in debate, but it is of greater value to know the truth and express it in a homely way than to dish out errors in the finest style." The object of debate is to know the truth, and we are not compelled to sacrifice culture to get it. Whoever wishes to express truth in a "homely way" in preference to a polished way, like Ingersoll, Wendell Phillips, Gladstone, as a matter of course, can choose the style that best suits him. The people who "dish out errors in the finest style" are those who do not favor debate. They want but one side—their side—heard. It is different with Liberalism. It gives all sides a hearing. It is debate which kills error and exalts truth. A Freethought editor, J. D. Shaw, of the *Searchlight*, says: "The true Liberal will tol-

erate free thought in others, even though they differ with him. He knows that the truth has nothing to fear in a fair contest with error; that it is by contrasting opinions we find out which are correct and which are false." Such, too, has been the keynote in the writings of Singleton W. Davis.

The debating societies which I wish to organize will be upon that liberal basis. All the members shall be equal; the vote of every man and woman shall be counted; no man to be "boss;" officers to be servants, not rulers.

Pentwater, Mich.

WRITTEN FOR THE HUMANITARIAN REVIEW.

"THE WORSHIP OF AUGUSTUS CÆSAR."

A REVIEW OF AN IMPORTANT WORK.

BY G. W. BROWN, M. D.

IT has been my good fortune within the last few weeks to become acquainted with an octavo volume of 400 pages, late from the Cambridge Press, New York, entitled—

The Worship of Augustus Cæsar: Derived from a Study of Coins, Monuments, Calendars, Eras and Astrological Cycles; the whole establishing a New Chronology of History and Religion. By ALEX. DEL MAR, formerly Director of the U. S. Bureau of Statistics.

I learn that for the past twenty years Hon. Del Mar has practically given his whole time to original research in the great libraries and coin collections of Europe, during which he learned facts new to all of us in regard to religious beliefs and worship. It is well known that classical scholars have been dumb-founded when they have tried to find a historical Jesus. References to him or his alleged followers by classical writers, have proved upon critical investigation to have been interpolations. These are numerous, and are cited with great delight by the half-educated clergy and their copyists. What will be the astonishment of such men when they read the work before me, and which every honest investigator should read

and re-read, to learn that Julius Cæsar was proclaimed a god in the temple of Jupiter Ammon, B. C. 48, where Alexander the Great was deified 284 years before ! The custom of kissing Julius Cæsar's foot was introduced at court. His claims to divinity seemed so blasphemous he was assassinated on that account. It is represented that the earth was convulsed at his death, six hours of darkness supervened, and a comet appeared in the western heavens for a week, which was believed to be the spirit of the ascended deity. Julius claimed descent from the goddess Maria, His official seal bore her effigy.

On the death of Julius, his nephew and adopted son, Augustus, came to the Roman throne. The senate recognized him as the long-expected messiah. The year of his apotheosis was B. C. 15, when a tax was laid upon the whole Roman world, whose power extended from the Indus on the east to the Atlantic on the west. Temples were dedicated to his worship as the Son of God, Julius then being recognized as the *Supreme Father*. On a temple, near the Tarpean Rock in Rome, was inscribed, "To Augustus, the First-Born of God." Other inscriptions, recently exhumed, have been found with similar statements. Quoting our author:

"Augustus lawfully acquired and exercised authority over all cardinals, priests, curates, monks, nuns, flamens, augurs, vestal virgins, temples, altars, shrines, sanctuaries, and over all religious rites, ceremonies, festivals, holidays, dedications, canonizations, marriages, divorces, adoptions, benefices, wills, burying-grounds, fairs, and other ecclesiastical subjects and matters. Says Tacitus: 'The reverence due to the gods was no longer exclusive. Augustus claimed equal worship. Temples were built and statues were erected to him; a mortal man was worshiped, and priests and pontiffs were appointed to pay him impious homage.'"

For 600 years Augustus continued to receive divine honors, until Mohammed appeared in Arabia and proclaimed, "There is but one God."

Without following Hon. Del Mar's revelations further, I desire to supplement his great work with the claims of Rev. Con-

yers Middleton, of the Church of England, who near 200 years ago became satisfied of the pagan origin of Christianity, and visited the Vatican at Rome, where he spent six months in its library, and wrote from there a voluminous letter, published in 1729, entitled, "*Letter from Rome: Showing an exact Conformity between Popery and Paganism; or the Religion of the present Romans derived from their Heathen Ancestors.*"

It must be remembered that each of these writers, with nearly two hundred years between, wrote from Christian standpoints, but were too honest to suppress great truths in the interest of the church. Add to the revelations of these writers, those of Hardouin, a learned Catholic of two hundred years ago, and those of the late Prof. Johnson, in his "Rise of Christendom," each writing with no knowledge of the others, but whose discoveries properly interpreted will accurately dovetail into one another, and show that our modern religious creeds are based on frauds, forgeries and imposture.

Rockford, Ill.

WRITTEN FOR THE HUMANITARIAN REVIEW.

MEN FOLLOW MAN, NOT NATURAL LAW.

BY MRS. M. M. TURNER.

THE weaker ones of all animals obey the natural impulse which influence them to follow some one who assumes the prerogative and responsibility of leading, which seems to imply superior mental development. Rats go in crowds, following some superior rat. Birds follow a far-seeing leader. The brave, intelligent wild horse leads a band of loving and respecting horses. So men, under some mental, financial, political, spiritual or war-like impulse, go in crowds, following some accepted leader.

The round world has been investigated; not many new fields are open, save to science. Men must turn their arms on weaker nations, pretending to teach them of God, whom they themselves know nothing of, or struggle for supremacy with their equals. But reasoning men have come face to face with na-

ture; it is their privilege alone to *think* for themselves, to study the changeless laws of the universe, desiring not to lead, but to influence their fellow men to know science, the only true way, the only developing power.

To follow other men in their various theological and political theories is to forever float on an unknown sea without compass or rudder, disuniting, demoralizing and making fiction. Unfortunately, each man clings to a theory of God which has been taught him; but no man knows anything of God. Men spend their energies and money in worshiping God, instead of thinking as the late Professor Clifford said: "The first principle of natural ethics is the sole and supreme allegiance of conscience to the community." When men think for themselves, and in harmony with the throbbings of the universe, the human family will know happiness.

Washington, D. C.

FOR THE HUMANITARIAN REVIEW.

IN DEFENSE OF CHRISTIAN SCIENCE.

BY A. WILLIS PAINE.

MR. Griffith's claim in the April REVIEW that Mr. Farlow's replies are disingenuous, one-sided and assumptive, must apply to all Christian Science pleadings, for Scientists have but one standard. Every true Christian Scientist is a firm believer in God, and attributes all power to Him,—not as a personality, or an individuality, according to the ordinary use of those words, but as a divine Principle—divine Power—divine Omnipresence.

We can see clearly that arguments based on such implicit confidence in a divine Being might seem unintelligible, assumptive, narrow and cramped, to one who holds "liberal" theories; whose horizon, to his sense, is so broad that he cannot see God in it. And our "liberal" brother should be willing to concede to the Christian Scientist the privilege of entertaining a similar estimate of any doctrine so foreign to his conceptions. The liberalist is, we presume, well satisfied with

his doctrine and has no desire to change it, either from persuasion or compulsion. Doubtless, he does not feel that he is an object for abuse or derision because he holds an opinion differing so widely from a majority of his fellow men; and, possibly, he may feel that he has a right to hold his own opinions and practice them unmolested, so long as he harms no one. Christian Scientists assume a similar attitude; they attend strictly to their own affairs; they never malign, nor even criticise the beliefs, dogmas or doctrines of others; they strive to live the life that makes them better men and women, better fathers and mothers, better neighbors and citizens. This alone should insure them immunity from aspersions and acrimony.

In regard to understanding Christian Science, and being healed by reading *Science and Health*: There is a vast difference between comprehending the letter and imbibing the spirit. Those who doubt divine Puissance cannot well comprehend spiritual regeneration. Thousands have been healed by it who have little or no knowledge of the letter of this Science. Those who claim to know all about Christian Science, often, show great lack of understanding whenever they attempt to express themselves. That there is "diversity and contrariety of opinion" among true Christian Scientists is a mistake. The gentleman may yet learn that all who make the claim are not Christian Scientists. Mrs. Eddy established a religious system which she named Christian Science. It must be evident to every reasoning person, that a deviation from this system should debar anyone from using the name. Mrs. Eddy courts just and honorable criticism, but such criticism, no matter how severe, is never abusive. We have a deep sense of pity for anyone who will attempt to defame one who has done so much for suffering humanity. "Who cures, what cures, and what is the *modus operandi* of the curative process," can best be answered from the Bible, which says it is God "who forgiveth all our iniquities; who healeth all our diseases." That is all anyone knows of the healing process, no matter what be the system employed.

While our "liberal" brother may not agree with us on many points, there should be one mutual ground on which we can meet—the Golden Rule; this will hinder us from saying or thinking unkind things of those who differ from us in opinion.

Los Angeles, Cal.

CHILDREN'S DEPARTMENT

FOR WIDE-AWAKE BOYS AND GIRLS.

He who educates a nation's children shapes its destiny.—LINCOLN.

WRITTEN FOR THE HUMANITARIAN REVIEW.

THE HUMANITARIAN SUNDAY SCHOOL.

BY ELIZA MOWRY BLIVEN.

LESSON LEAFLETS.

OUR editor offers to print the Humanitarian Sunday School Lessons, in leaflet form, from the forms used in the REVIEW, if we will pay for the paper and mailing. Let us do it.

First rate, practical, interesting, beneficial Lessons in cheap leaflet form, we could all distribute to schools, churches and homes. The mothers and teachers would like them and use them, so they would become popular.

Two pages in the magazine (both sides of one leaf) of Lessons for Little Folks would contain four lessons (one for each week of the month), and also some sensible, easy verses for little ones to learn and always remember. Two pages (one leaf) should contain four Lessons for Girls and Boys, and two pages should contain four Lessons for Grown Folks. Some of the Lessons could have about 100, and some about 200 words. Then we should have printed as many extra copies of those three leaves as all will buy and distribute. How many will *you* pay for? Ten copies of the three leaflets every month, sent to one address, could be distributed to teach *thirty*, all for only \$1 a year; and they can also be sold in packages of 25 leaflets for 10 cents, either all alike or assorted.

One of the four lessons each month, on each leaflet, may be in Nature Study; one on Morals; one on Health, and one from

History, biography, philanthropies, industries, inventions, or other doings of the people. If we can secure this variety, all the Searchers will find something to their taste, and also something they *ought* to learn. We can *begin* with one leaflet each month of my Lessons; 25 copies for 10 cents, post-paid. And when we secure more writers and subscribers, we can print the three leaflets each month. *My Lessons* must be set aside whenever others send us enough Lessons more suitable for instruction or development; for we want the *best* that can be obtained for the betterment of humanity of all ages, or making of good citizens. Help us to secure the best Lessons, to pay for the printing, to distribute them, and to secure their use. All these helpers will be members of the Humanitarian Sunday School. Will *you* be one? If you cannot help any other way, loan your *REVIEW* to four families every month.

The *first* edition of the Humanitarian Sunday School Lesson Leaflets can be printed when \$5 has been subscribed. Their advertisement and distribution ought to bring enough other helpers and cash to continue the work right along. I send \$1 today toward printing the first leaflet; but it is not to be printed until others have subscribed four dollars. My dollar should pay for 250 copies (at 10c. for 25); but I want only 100 or 150 copies, which I will distribute, and the publisher is to keep the balance to distribute or sell. When I receive that lot of Lesson Leaflets I will send another dollar, which will be my subscription for a year for 25 leaflets each month; and I hope my distribution of the leaflets will bring other subscriptions, and that others will help in the same way to start the work.

If you cannot afford to send a dollar at once, send 25 cents and your pledge to send 25 cents quarterly and your name will be enrolled as a regular subscriber to the Leaflet Fund and the 25 leaflets will be sent to you every month; or, you may send 10 cents, silver or postage stamps, for 25 leaflets, distribute them and solicit 10c. for the next 25, and keep it up so that your neighbors can have the benefit of the Lessons all the year.

If we secure enough suitable Lesson writers and subscribers to make a success of it, I will use \$10.00 next year in promot-

ing this Humanitarian Sunday School work. But this cannot be done unless several of you will help write the Lessons, and many of you will help pay for and distribute them. Write to me about it. Address ELIZA MOWRY BLIVEN, Brooklyn, Ct.

REPORTS.

The *I. M. Beacon*, of Chicago, printed a note announcing that "Eliza Mowry Bliven is conducting a Humanitarian Sunday School by mail. Send to her for some of her Lessons. They are good."

Stephen E. Parish, of Richmond, Ky., and Rudolph Schneider, of Lima, O., have written me, inquiring about it.

The following letter brings us a member. We extend a welcome greeting, and introduce him to you:

Houston, Texas.

Mrs. Bliven: In the HUMANITARIAN REVIEW of March, I find your article, "Searchers," and your invitation to all who are interested to band together. You have struck a responsive chord in my heart. I have so long sighed for little tracts and leaflets, such as you propose, to hand to many little ones who are growing up around me. If you will permit me, I will gladly join your band, though I am a child of nearly seventy-four years! I can buy, so far as my limited means will permit, and distribute among my little friends. Please put me on your list and inform me what next to do. I am with you heart and soul for the enlightenment of children.

J. E. FICKLIN.

Milo Leon Norton, of Bristol, Conn., writes:

I have discovered that you cannot make people good by law or force. I had an opportunity in Maine to learn that when men want liquor or anything else, they find a way to get it. To educate men, and especially children, to learn better than to want things that are hurtful or demoralizing, is the best way. Your Sunday-school work in the HUMANITARIAN REVIEW is a good work, and if there is any way in which I can help, let me know.

Later: Mr. Norton has agreed to write some lessons for us.

F. J. Gould, of Leicester, England, has sent me an excellent book, "The Children's Book of Moral Laws," and I have written him, asking permission to use some of his lessons in our Lesson Leaflets.

Elmina Drake Slenker, the "Aunt Elmina" who published

the *Little Freethinker*, has written this: "I was real glad to get the HUMANITARIAN REVIEW, and to see that thee was still working faithfully in the old useful lines. I send greeting and best wishes." I shall ask her to write for us some lessons.

The editor of the H. R. will add a little to this "Report." I have a letter from W. F. Jamieson, of Pentwater, Mich., in which he says: "I would aim, if I get a fair start this spring in establishing societies, to do what I could to leave an Eliza Mowry Bliven Sunday school everywhere I would go."

To the Leaflet Fund I have two more subscribers of \$1 each: Miss Sylvia A. Davis, of Los Angeles, and the editor of H. R. This, including \$1 from Mrs. Bliven, makes \$3 on hand for the first set of Leaflets, which I will print about May 20th, if I can get \$2 more subscribed and paid in before that time. If you want to be a "charter member" of this Sunday School send me your name and subscription NOW!

REPORT OF THE SEARCHERS' SUNDAY SCHOOL

At Rogers, Ark., for the Year 1903.

President, Joja Wallace; Sec. and Treas., Mary E. Wallace; Teacher, Mrs. Wallace.

Attendance, total number of days, 462. No. of Workers, 3. No. of Helpers, 2. No. of Lessons, 52. Calls, 21. Persons (not in the school) given aid to search for best things, 53. Prizes, 24. Expenses, \$4.15.

Lessons for January, on Natural History, Health; February, Knowledge the Great Treasure, Books; March, Botany—trees, leaves, etc.; April, Animals; May, Flowers, Grass, Air, Sun; June, Flowers, Bugs, Statues; July, Pyramids, Obelisks, Curious Facts of the Fair; Aug., Tropical Climate, Fruits, etc.; Sept., Fossils, Wonders of the World; Oct., Animals, Buildings of Education; Nov., Birds, Fishes, St. Louis Fair Buildings; Dec., The Great Galveston Sea Wall, Statue of Liberty in New York Harbor, "The Pike," "Ten Million Women," Christmas Celebrations in Other Countries, Strange Places Where People Eat their Christmas Dinners, Mark Twain's Boyhood Christmases. Health Notes every Sunday.

During the week, Searching for Best Things, the result used in our lessons. With every lesson were considered health, hap-

piness, truth, right, diligence, perseverance, conduct, honesty, obedience, pleasure, cheerfulness, respect, faults, firmness, disgrace, politeness, kindness, goodness, etc., etc.

MARY E. WALLACE, *Sec'y.*

Comments by Mrs. Bliven.—The Searching for Best Things and distributing them, and aiding those outside the Sunday school to become such Searchers, is an excellent plan. All who attempt to establish and conduct these Sunday schools this year should keep a record and report to me the first week of next January. I will give \$1 as a prize for the best report, in my estimation. Perhaps others would like to help it on by offering a similar prize for second and third best, etc. If prizes are offered for helping etc., many small prizes, so that everyone can win something by trying, is much better than one or two large ones which none but the brightest can get.

WRITTEN FOR THE HUMANITARIAN REVIEW.

NEW ENGLAND SPRING.

RHYMES FOR THE LITTLE ONES.

BY ELIZA MOWRY BLIVEN.

March is cold and rugged, and the raw
Winds are sharp and the brown earth bare;
Snow, and slush, and ice, and thaw;
Winter clothing and jolly hot fire.

Then April comes with sunshine and showers,
Plowing and planting and cleaning all day;
Then green grass, birds and the early flowers,
Chicks and lambs and kittens at play.

May-time is merry; sweet is the breeze;
Flowers are blooming everywhere;
Nests are building in meadows and trees;
May-baskets, frolic, and fun in the air!

In June there are roses, and strawberries too,
(And strawberry shortcake can't be beat).
There's weeds, and bugs, and plenty to do,
But pease and cherries in plenty to eat!

Brooklyn, Conn., April, 1904.

REMARKS BY THE EDITOR—SPECIAL.

—*Humanitarian*: Pertaining to Humanity as the supreme object of human interest and effort, and embracing *humaneness* to all sentient beings, man or brute.

—I want a letter just as soon as possible *from every reader* of the REVIEW, including children and young folks, expressing approval or disapproval of this Sunday school movement.

—The Humanitarian Sunday School undertaking I consider to be one of very great importance to the cause of liberality and freedom of thought, and hence I believe all true Liberals and Freethinkers should not only approve of it, but aid it to the best of their ability by tongue and pen and purse.

—It is intended to print in this department matter of interest to children and young people aside from the S. S. Lessons, in the form of anecdotes, games, puzzles, directions for amateur work of various kinds, and letters, prize essays, etc., by our readers themselves, etc.—*if due encouragement be given me.*

—Owing to the necessity of having a clear understanding as a foundation for the Humanitarian Sunday School movement, especially regarding the Lesson Leaflets, nearly all the space available this month for the Children's Department is occupied with that matter, so that the Lessons could not be printed in this number of the REVIEW. But these preliminaries having now been settled, I shall hereafter print a set of the Lessons each month if readers manifest interest in them.

—Please notice carefully the prices determined upon for the Lesson Leaflets—10 cents per package of 25 Leaflets for the four Sundays of a month, or \$1 a year for 30 Leaflets for each month. Notice that the yearly subscription plan gives you 110 more copies than you get for a dollar by the monthly plan. I can afford to do this, because the labor is less and the waste of stock none when I print and send to regular subscribers. These prices cover cost of paper, envelopes and postage, and in the package plan, allowance for unsold or donated Leaflets.

THE HUMANITARIAN REVIEW

SINGLETON WATERS DAVIS, EDITOR.

Published Monthly, at 852 E. Lee st., Los Angeles, Cal.

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Four or more subscriptions at one time, 75c. a year each.

VOL. II

LOS ANGELES, CAL., MAY, 1904.

NO. 5.

EDITORIAL DEPARTMENT.

NOTES AND NOTICES.

I never demand payment for one or more copies of this magazine sent to anyone without his order.

N. B.—THE REVIEW is sent to those who order it till they order it discontinued, at which time all back dues must be paid.

The REVIEW seems to be a favorite with the lady writers. Just look through this number and note the large proportion of contributions from broad-minded women. Good!

Do not fail to read that portion of the REVIEW headed "Children's Department." It is of much importance, and *should* be of much interest, to all Liberals and Freethinkers, even though they consider themselves no longer "children."

Judge Ladd's *Chaldeo-Babylonian Civilization*, a pamphlet of twenty-three pages in heavy paper covers, has just been printed at the office of the REVIEW, and is now ready for sale at 10 cents a copy, post free. It is a valuable work, and those who buy it will not only thereby contribute to the support of

this magazine, but will put themselves in possession of a useful and highly entertaining historical work and powerful ally in discussing the question of the origin of Judaism and Christianity and affirming it to be pagan.

While you read this number of the REVIEW, the greatest Methodist Conference ever convened in the history of that sect is in session in Los Angeles. What for? Chiefly to elect some bishops and to devise ways and means whereby may be perpetuated in this age of science the degenerated mythologies of the prehistoric Egyptians, Babylonians, etc., that have come down to them through the mystic scriptures of the ancient Hebrews and therapist monks of Alexandria who compiled the Christian mythology of the New Testament!

All "Combination Offers" heretofore made on the part of this magazine are hereby declared off, and no book premiums or other magazines at reduced rates so advertised before this date will be given as inducements to new subscribers after the 15th day of May, 1904. THE HUMANITARIAN REVIEW is well worth the full subscription price asked for it—and more; and the expense of its publication, in labor and money, amounts to much more than one dollar a year for each regular paying subscription. The REVIEW is not published as a vehicle for paying advertisements, but of valuable educational information, and so I desire only subscribers who *want it for its own merits* as such a vehicle of needed information.

Rationalists have all along directed their efforts to enlightening the middle-aged and the aged—those who have reached and even passed the acme of their reasoning powers, while they neglect to "bring up their own children in the way they should go," trusting them to be guided aright by their own reason, which as yet is little exercised by them. Meantime the wily proselyters of the Roman and Protestant churches successfully get in their deadly "suggestion" work. Look over any audience of Freethinkers and you will see a company of gray-haired men and women! Where are their children and their grandchildren? In the Protestant Sunday school and at the knees of the Catholic "Sisters" imbibing the barbarous superstitions

of ancient mythologies! The child learns by suggestions from its parents and others—it accepts mental as it does its physical nourishment, ready prepared by its natural providers. A little girl gave the key to this law when she replied to a young opponent: "I don't care; mama says it's so, and when mama says it's so it's so if it isn't so!" Let us have our Sunday schools, and so save our children's minds from pollution.

In reference to the editorial note on p. 455 of the *REVIEW* for April, beginning "Christian Science," Geo. A. Griffith, in a personal letter, says: "Were I an ultra Chr. Scientist I should have to commend your position." This editor aims always to take "positions" that, in the light of clear reason and justice, are to be commended by readers, no matter what their creed or ism. And he cannot compromise truth and right for the sake of being commended by any whose judgment is, unfortunately, warped by sophistries and prejudice.

Prof. Jamieson's valuable serial, "Truth Demands Debate," is concluded, for the present at least, in this number; but I have his promise to furnish several short articles during the summer. The other writers in this number will also probably favor us from time to time with more of the good things these efforts demonstrate their ability to produce. The *REVIEW* this month has that broad variety in matter and style which characterizes every good magazine, and I confidently expect it to be highly appreciated by its intelligent readers.

Special attention is called to the letter of James B. Elliott, on page 493, in regard to placing an oil portrait of Thomas Paine on the walls of the Pennsylvania Building at the St. Louis Exposition. Dr. J. B. Wilson has announced through the *Blue Grass Blade* that the National Liberal Party "will assume the expenses necessary for placing Paine's portrait among the others mentioned;" and he invites all who wish to contribute ten cents to one dollar for this purpose to send the same at once to the secretary of the N. L. P., Morris Sachs, Atlas Bank Building, Cincinnati, O. So far, so good; send in your

dime or more, but remember it is one thing to take the portrait to the fair and another thing to have it accepted and assigned a place, so send to Mr. Elliott for a blank petition also.

For only 15 cts. I will send you a copy of an extremely interesting little book, "Teachings of Jesus Not Adapted to Modern Civilization," by Geo. W. Brown, M. D. Order it *now*.

Judge Parish B. Ladd, whose able articles in the REVIEW are so generally well appreciated by its readers, will have another in the June number, under the title, "Rise and Fall of the Roman Republic."

The book, *The Worship of Augustus Cæsar*, by Alex. Del Mar, the subject of Dr. Brown's interesting article beginning on page 476, an 8vo work of 400 pages, may be ordered through this office, or through G. W. Brown, M. D., 907 Kilburn ave., Rockford, Ill. Price, by mail postpaid, \$3.

Are you in arrears on your subscription to the REVIEW? This is Whole No. 17, and a number on the wrapper with your address indicates the Whole No. to which your subscription has been paid. Look for it. I do not want to give offense by discontinuing as soon as time paid for expires; but wish to have all know the status of their subscription accounts.

Friends of the REVIEW have been sending to the editor interesting clippings from other publications, for which they have my thanks; but such clippings should always be marked with the name of the publication in which they first appeared, and stating whether or not they are copyrighted. I cannot use much re-print copy, but often such clippings bring valuable suggestions and recorded facts.

Christian Science has a champion in this number new to readers of the REVIEW. Mr. A. Willis Paine is a Los Angeles man, and was a physician, I believe, but for some time has been giving "treatments" according to Chr. Science formulas, with good success, he avers. He strongly emphasizes the notion common to people of his cult, that no one can possibly understand the *rationale* of Chr. Sci. cures except he be a practi-

tioner of the Chr. Sci. methods—a very great fallacy, in my opinion, as I clearly demonstrated on p. 333, REVIEW of Jan., 1904, Par. 5. I intend, in some future issue, to publish a carefully-prepared article on the *rationale* of all forms of “mind-cure,” including Christian Science, in which I shall answer the pertinent questions, “Who cures, what cures, and how is the cure effected?”

Why call the proposed new science Sunday school a “Humanitarian” Sunday school? Because it is to be solely in the interest of *humanity*, teaching of nature for the benefit of human beings, and teaching the right relation of *man* to *man* and not to “God” or “Satan;” man’s relation to his environment *now* and *here*, not “over there” and “hereafter” in a “spirit world,” a “purgatory,” a “heaven,” or a “hell”—not necessarily dogmatically teaching the non-existence of “God” or gods, or of “Satan” or devils, or of a future life, but simply ignoring them as things, existent or non-existent, that nobody *knows* anything about and therefore there is nothing to be taught about them, except the fact that large numbers of people *believe* in them, and the other fact that science has not, as yet at least, taken any cognizance of them. Parents who believe in these so-called supernatural beings, places and modes of existence may safely send their children to these Humanitarian Sunday Schools to be taught the knowable and known, and they themselves may teach them at home what they *know* about the unknowable and the unknown! Furthermore, the new Sunday school is to be Humanitarian in the sense of teaching *humaneness* to all sentient beings, men or animals—to not only our next-door neighbor, but our neighbors throughout the world; not only to the physically or intellectually weak or diseased, or mal-formed, but also the morally mal-formed or disordered, or weak—the criminal and the vicious. A poet has truthfully said, “Man’s inhumanity to man makes countless millions mourn;” but the new Sunday school should inaugurate the age when man’s humanity to man shall make the race rejoice! These are *my* views; give us *yours*, please. Let us compare views and plans and try to adopt the best.

BOOK NOTES.

JOY PHILOSOPHY. By Elizabeth Towne. Published by Sydney Flower, 27 E. 22nd st., New York. This is a thin, cloth-bound volume of 74 pages, for which one dollar is asked. It is of the "I AM" style of modern so-called New Thought literature. It is a breezy sort of chatterbox, a rollicking, reckless, thoughtless, string of spontaneous outbursts of superficial sentiments. Yet, many who have become infected with "New Thought" microbes will accept this book as a "revelation," and, doubtless, some will be by it stimulated, temporarily, to take a more optimistic view of life, just as does the smoker and the tippler when under the spell of their favorite illusionists. But as food for healthy intellectual and moral nutrition and growth, there is nothing in it, and to label it "philosophy" is a cruel libel on all the great scientific thinkers. A sample of this "philosophy:" "I know there *is* a fuller intelligence than mine; . . . that this fuller intelligence *over-rules* mine; . . . I believe this fuller intelligence is after all *my own* intelligence." Another: "I AM the sun of God." Another: "Hunger has built the universe. . . . Of course we agree that God built the universe." *Ergo*: God is Hunger!

BUDDHISM OR CHRISTIANITY; WHICH? A Lecture by C. W. G. Withee, St. Paul, Minn. Pamphlet, 64 pages, and portait of the author. Should be of interest to all students of comparative religion; but those who need it most, Christians, *dare not* and *will not* read it.

GOD NEVER SPOKE. A Protest Against the Belief that the Bible is God's Word. By Julius M. Parker. For sale by the author, Drawer F, National Military Home, Ohio. Paper cover, 48 pages. Price 25c. A very readable criticism of the Genesis creation story.

RECEIVED—Further notice next month: "Some Psychic Experiences of an Octogenarian;" by Prof. J. S. Loveland, Summerland, Cal. "The Guide to Immortality; or the Child's First Lesson in Spiritual Science;" by Dr. Georjean Miller. "Theism Found Wanting;" by W. S. Godfrey. "The Message of Izra," and "The Story of Loveland;" by Lady Florence Dixie.

COMMUNICATIONS.

PAINE'S PORTRAIT AT THE ST. LOUIS EXPOSITION.

Philadelphia, Pa., April 12, 1904.

Editor Review: The Pennsylvania State Building at the St. Louis Exposition is to have oil portraits of those men who rendered service during the Revolutionary war, and those who in any way advocated the purchase of the Louisiana Territory. These portraits are to be hung upon the walls of the State Building. Among those selected are those of Franklin, Jefferson, Robert Morris, Stephen Girard; but there appears to be a conspiracy to keep out that of one who was among the first to recommend the purchase of Louisiana to President Jefferson. I refer to Thomas Paine, whose name *has not* been selected to adorn the Hall of Fame.

I should like a leading article in the May number of the *REVIEW** by a prominent Californian—Judge Ladd or Walter Collins, for instance, giving reasons why Paine's portrait should have a place upon the walls with Franklin, who introduced Paine to America, and Jefferson, to whom Paine recommended the purchase, and Robert Morris, to whom he handed his subscription of \$500 to help feed and clothe Gen. Washington's starving army. He was clerk of the Pennsylvania Assembly. He, accompanied by Col. Laurens, went to France, and he returned with Benjamin Franklin to Boston on May 14, 1781, with a cargo of clothing and other military supplies, and 2,500,000 livres in silver—French money.

The Paine Memorial Association is preparing a testimonial to the Governor of the State of Pennsylvania requesting that

* This letter came too late for me to secure and print in this number of the *REVIEW* the leading article desired, for which I am sorry; but it should be remembered that work on this magazine is incessant; by the time its readers receive one number I am setting type for the "leading articles" of the next. This letter, however, well sets forth the merits of the case.—ED.

Thomas Paine's portrait be included in the list of portraits sent. I should like all those who favor the placing of Paine's portrait with Franklin's and Jefferson's to write me (address, 3515 Wallace st., Philadelphia, Pa.,) for the necessary blanks for signatures. We want representative men who will aid in getting as many names as possible to our papers. [*"Do it Now!"*—there is not a day to waste; the signatures should be sent in just as soon as possible.—ED.] We want them from all states and territories where there are admirers of Paine's work.

Brother Shaw, of the *Searchlight*, has given special space to the matter, and the Liberal publications are all interested in this matter of utmost importance to Liberals—that Paine shall not be kept in the background when he is deserving of equal honor with Franklin and Jefferson. Knowing the REVIEW editor's interest in Paine, I feel that the matter will be safe in your hands.

JAMES B. ELLIOTT.

A GOOD WORD FOR THE "SALVATION ARMY."

Gladstone, N. D., March 7, 1904.

Editor Review: The "H. R." for March reached me yesterday and was read before I slept. When I read the letter of Mr. Clarke, of Arlington, Md., I was surprised.

Now, I am going to speak a word in favor of the Salvation Army, as I happen to know something about the "soldiers" of this "army." It is a recognized fact that they are doing a great deal of good among the fallen. They go to sections of cities where the inhabitants never think of attending church of any kind, and with what Mr. Clarke designates "the Lord's music," they redeem many a fallen woman. Now, the women are not by any means a majority of the Army; the story the male members could tell as the cause of their downfall, could be told in one word, dissipation. I lived in a large city near Mr. Clarke's home for many years, and while living there I learned to have great regard for the Salvation Army. I attended a meeting which they once held in a place where they had a very large audience, and I was much impressed with what I heard. Nearly all had the same story to tell: they were drunkards,

and while sauntering along the street they were attracted by the music and singing, and they went nearer, and while in the crowd some reformed man spoke and told how he had been a drunkard and outcast from home and family, and through the instrumentality of the Salvation Army he had been snatched from a drunkard's grave, and wanted the world to know how he had been redeemed. I once knew a rich woman who was converted and joined the Salvation Army, and the first thing she did was to establish a house of refuge right in the heart of the slums; and it was only a short time until this home was full of those poor unfortunates. I know of more than one instance where the Salvation Army has picked up the fallen ones and put them on the right road again.

I will sing the praises of any who will work for the temperance cause; and let us not forget the fallen while catering to the blind.

MRS. L. E. CALDWELL.

ARE FREETHINKERS PROGRESSIVE?

Pentwater, Mich., April 7, 1904.

Editor Review: Several years ago the president of a Free-thought society in Chicago advised Freethought lecturers to "get out of the old rut, make students of themselves, and give us something new." This I have done. I have invented a new system of representing the English language that will be a boon to coming generations. It is the result of a quarter of a century's thinking and working.

Are Freethinkers really *free*, and do they *think*? Do they study? Or are they study-shirkers? For many years we have advocated reform, education, science and art. Christians mockingly ask us, "What have you done? What have you invented? Are you practical patrons of art?" I want the Liberals of America to help answer these questions. It is now within our power to save the present generation, and all future generations, wasteful and hurtful toil in acquiring a knowledge of our peerless English language. My claim may seem astounding, that I have invented a system which will save the English-reading world twenty per cent. in all our literature—periodi-

cals, pamphlets, books, and in all correspondence; but as I know it is an absolute fact, I have a clear right to make the claim. When the Freethought lecturer has got "out of the old rut, has made a student of himself and given the world something new," does it not follow that it is equally the duty of every Freethinker to lend his aid and share the honor of its achievement? Will not those grand words of England's noble scientist, Sir William Crookes, receive the hearty approval of every active Freethinker? That eminent scientist said:

"To stop short in any research that bids fair to widen the gates of knowledge, to recoil for fear of difficulty or adverse criticism, is to bring reproach on science. There is nothing for the investigator to do but to go straight on—to follow the light wherever it may lead, even though it should at times resemble a will-o'-the-wisp."

I will prepare for the June and July issues of the REVIEW, if you wish, the First and Second Degrees of my "Science English." It is something unique, and should open the eyes of even Freethinkers.

W. F. JAMIESON.

National Soldiers' Home, Va., April 21, 1904.

Editor Review: Enclosed I send you \$1 for renewal of my subscription to the HUMANITARIAN REVIEW—I think my year has about expired, and I wish to renew, as the publication suits my ideas and I consider you a benefactor of humanity. I have tried hard to get subscribers to your monthly, but so far have failed. The ignorance or inertness of the common people in this age of science is remarkable; they will not think, or they cannot think. I almost despair of seeing the people clear their minds of the superstition that has cursed the race from the beginning of time.

I. C. CAMERON.

Christchurch, New Zealand, April 4, 1904.

Editor Review: Just a few lines thanking you for the HUMANITARIAN REVIEW that you have so kindly sent to our Society [the Canterbury Freethought Association], from time to time. Your work, I assure you, is very much appreciated by us here. I have sent along the *Literary Guide*, which I hope has reached you; and I am posting you a little work entitled *Theism Found Wanting*, by W. S. Godfrey; I hope it will interest you. With kind regards,

HENRY ALLEN.

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JUNE, 1904.

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No. 6.

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THE HUMANITARIAN REVIEW

VOL. II

LOS ANGELES, CAL., JUNE, 1904.

No. 6.

WRITTEN FOR THE HUMANITARIAN REVIEW.

RISE AND FALL OF THE ROMAN REPUBLIC

BY JUDGE PARISH B. LADD.

THE struggle now being waged in this country between labor and capital is so closely allied to that of regal and republican Rome—between the plebeians and the patricians, that a short dissertation on the Roman contest may prove of interest.

There, as here, religion was no small factor in the fight. While far less useful, the Roman gods, everywhere in triads, were as numerous as buzzards around a decaying carcass. The aid of these gods was ever invoked by the priests and used by the state for selfish interests. At all times and in all countries the gods have been used by the priests to force tithe-gathering, and by the state to compel obedience to its civil laws. If these gods have ever served any other purpose, that purpose has never been discovered.

Rome in its infancy was but one among numerous cities of Italy, all, or nearly all, struggling for suprem-

acy, or trying to hold their own; nor was this all, for the inroads of the barbarians of Gaul were of frequent occurrence. Among the Italian tribes and peoples, the best organized and most advanced, stood the Etruscans, the Latins, the Sabians, the Volscians, the *Æquians*, the Semnites, the Veii. All of their cities possessed more or less adjacent territory. Some of them at the dawn of history had formed themselves into confederacies; the largest was that of the Etruscans, with the city of Veii as its capital. All of these peoples, to a greater or less extent, had made considerable advance in civilization before Rome was heard of.

The legends concerning the founding of Rome run in different lines. The one generally believed, coming from Livy, says King Alba left two sons, Numitar and Amulus. Amulus usurped the power belonging to his brother, and fearing his brother's son, he murdered him, and made his daughter Silvia a priestess of Vesta, which obliged her to perpetual celibacy. But the god Mars loved the virgin and she became the mother of Romulus and Remus as twins (one better than the virgin Mary). Amulus murdered the mother and gave the children over to a servant to be drowned. The god Zeus took pity on them and gave the servant orders to place them in a little ark of rushes (like that of Moses). The little ark floated down the stream and lodged on a sand-bar, under the shade of a fig tree, at the foot of the Palatine Hill, where a she wolf gave them suck and birds, sacred to Mars, fed them, until picked up by a herdsman, who took them to his wife, Luba, who bro't them up. But, like Cain and Abel, they quarreled and Remus was killed. Romulus then founded a city on the Palatine Hill and called it Roma. After a reign of thirty-seven years, Romulus was taken up to heaven alive, after which he was worshipped as a god.

It may be seen that this story bears a close resemblance to that told of Moses by Ezra, and of Christ told in the Gospels. Such stories, differing only in details, were common among all the pagan peoples. In short, nearly all of the great heroes of antiquity were the children of gods begotten of virgins. The



story told of Mary by the Christians is as old as the oldest pagan superstitions. Rome had many other like legends. Plutarch tells us that in the house of Tarquinius there lived a virgin named Ocrisia who attended the holy fire of the household god; that once as she sat by the hearth the god appeared to her in a flame; that she loved and bear to him a son, who was called Servius Tullius, because born of a slave. Servius wrought many miracles and was made king.

Leaving the land of legends, let us turn to real history—at least to such history as the Roman chroniclers have given us. But we must ever bear in mind that the early history of Rome, as well as other Italian states, is much obscured behind the veil of myths and legends. The few monumental inscriptions of that early time which have come down to us, have not been deciphered; and the history we have from Roman sources was written long after the matters therein related took place, and hence, unreliable.

Authentic Roman history does not begin earlier than the XII Tables, the 4th century B. C. E. (before the common era). At the time of the mythical Romulus, 753 B. C. E., Rome was but a little town. It must have then existed, for Roman chronology commences at that time. The town was located on seven hills on the banks of the Tiber. In the early history of Italy all important cities were protected by strong walls, for war and plunder were the order of the time. Not only in Rome, but in all other Italian cities, the gods were ever invoked; each household had its divinities; the husband and father was priest, with absolute power over the lives and fortunes of the family. Deities with enlarged powers were selected to preside over each tribe, city and district, all of whom had their trinities. So firmly was this trinitarian superstition fixed on all the ancient peoples of the world that the Christians, in all their primitive simplicity and ignorance, could not throw off its influence. If we could believe tradition which has been preserved to us by Roman historians, we should find that the gods were everywhere aiding all sides; sometimes personally appearing with the combatants in war; always ready to assist the priest

in enforcing his dues. When not present in person, the gods generally made manifest their opinions through oracles. In this way their language was sufficiently ambiguous to be construed to fit the facts which thereafter took place. The priesthood, the accredited agency of the gods, then, as now, was a power in the land; all classes except the more intelligent fully believed in these divine beings, and even some of these men and the civil officers found it useful to encourage these superstitions the better to control the ignorant godites. Thus was regal and, later, republican Rome dotted all over and saturated through and through with the divine spirit. The great Roman pantheon, aided by the priesthood, ruined the morals of the people; and in the end, when the old pagan system had become too rotten to be tolerated by the more intelligent, or believed in by the masses, it was packed up, saturated with superstition and dumped bodily on the early Christian priesthood, who dressed it up in these old thrown-off pagan rags, gave it new names, and passed it off on a class made up of slaves, beggars, criminals and outcasts, who rejoiced in the name of Christians. Such was the bud which in after years produced the ripe fruit of intolerance and crime—crimes unequalled by any other organization.

From the little germ planted by Romulus until all Italy had been swallowed up, Rome found herself in almost incessant wars with neighboring cities, sometimes as aggressor, at others defending the gates of her own city walls—once, all but the Palatine Hill in possession of the enemy. Rome, being more favored by the gods, succeeded near the beginning of the republican period in subjugating all Italy, when she marshaled her legions, threw her eagles to the breezes, and extended her empire over the then known world.

Most of the Italian states in their infancy were ruled by kings; later as republics, under the control of the patricians, an aristocracy of wealth. The surrender of Veii, the capital of the Etruscans, broke the spirit of all Italy, after which the forces of Greece, under Pyrrus, invaded the land, but to suffer defeat at the sieges of Tarrentum and Rhegium, 272 B. C. E.

At this time the republic was at the zenith of its power.

Having seen Rome on a firm foundation, I now turn to the struggle between labor and capital—the learned and the unlearned. The strife which was so long maintained between the patricians and the plebeians of Rome prevailed also in all of the Italian cities before their merger into Rome. The patricians had the knowledge and the wealth, while the plebeians were ignorant and poor. The laws were held sacred, and were made for the rich patricians and administered by them in their own interests; when applied to the poor plebs, it was only to force obedience. The patricians controlled the system of religion and the oracles, the principal means of learning the will of the gods. Where the civil power was found inadequate, the oracles were invoked to suppress the grumbling and threats of the plebs. The government, the gods and the laws were all on the side of the patricians; but the poor plebs were allowed to worship the gods in the way pointed out by the patricians. Religion, the daily companion of the ignorant, was the most powerful weapon in the hands of the patricians to control the rising spirit of discontent which began to manifest itself among the poor. When the conquered states brought to Rome their own gods, mingling them with the old revered ones, the common people appeared as dumb as sticks. These new gods roused a spirit of inquiry, even among the most firm believers in Jove, Apollo and the lesser divinities of the Roman pantheon. Seeing that other peoples were equally confident in the powers of their own gods, set the common people to thinking. They commenced to wonder whether they were not being deceived by the priests and patricians. Once commencing to think, they turned their thoughts to the state, the laws, and their own degraded condition in contrast with that of the patricians. Once their eyes open, they commenced to act—to form combinations and use their combined power to put themselves on an equal footing with the patricians.

The priesthood, then as now, being a powerful class, used all their force to hold the poor, ignorant masses, in check. Then, as now, the few thinkers ignored all religions and all

gods. These beliefs were largely shared by the senators and other officials, but ignorance was a power to be considered, so the unbelievers covered their opinions behind a veil of conformity. But there were a few among them, more bold than the others, who openly proclaimed their opinions, often too much so for their own safety.

The founding of a temple to Vesta and the lighting of a sacred fire on the common hearth of the republic marked the commencement of a new era. The capitolian Jupiter and his worship had their origin with the Etruscans, who placed the statue of their god at the head of the Roman state religion. The rulers of the regal and the republican periods, as well as under the empire, being disbelievers in all gods, early adopted the policy of allowing all to maintain their own divinities; hence the introduction of foreign gods created no disturbance. In this, the most common people could not fail to see that all of the gods were mere creatures of policy. But, as ignorance never gives up a religion except in exchange for another, that class was ready to accept Christianity when Constantine gave it to them.

Long before the founding of Rome, legend says the Greek Herakles, in his wanderings, pitched his tent on the banks of the Tiber. Even the Greek Apollo was no stranger in Rome as early as the regal period, where he had a temple in 431 B. C. Legend says that Roman success at the battle of Regillus, 469 B. C. E., was the result of aid given to Rome by the Grecian gods Castor and Pollux. When the healing god Asklepios was brought to Rome his sacred serpent followed the ship.

So effectually were the ignorant people of Rome governed by their superstition, like that class of Christians today, that not a doubt entered their minds that the gods controlled all things. The first traces of skepticism and irreligion, says a writer, directed to the denial of a divine government of the world, were caused by the contact with the Greeks and the Greek philosophers.

In Rome, as in all the other early states of Italy, from the very founding of the city, the people were separated into two

distinct classes: the wealthy aristocrats and the unfortunate poor. This has been the history of every country, where there are always a few men of greater forethought, better judgment, than the multitude. These men with their natural ability necessarily forced themselves to the head of society, and to the head of the state. They were thinkers, and they used their mental powers to make their lot an easy one. Being the heads of government or the possessors of wealth, or both, they naturally formed themselves into an exclusive body. Everywhere around them the country swarmed with the poor, the ignorant, thoughtless, and dependent. In order to hold their own, the patricians used their wealth and the government to keep the plebeians down; when these failed, the aid of the gods was invoked, the oracles were consulted—always with the commands of the divine powers that the plebs obey. As ignorance is always a slave to superstition, so the stupid plebs obeyed the oracle. In all these moves to hold the people in slavery, the priests, as the divine agents of the heavenly host, became the real ruling power in Rome. Nor was this priestly assumption confined to ancient Rome; for it exists to a greater or less extent today among every people on earth—no less in republican America than among the Negroes on the Congo; all are alike wallowing in their own superstition, bowing down to idols of their own making.

In old Rome, as in all other early countries of Europe and Asia, all lands were claimed by government; nor was America an exception to that rule.

In the march of Rome for empire, all of the landed interests of the conquered became the property of the conqueror. They were parcelled out, mostly to the leaders in the war, the patricians. The residue of the people were divided into clients, subjects and slaves. The two first became tenants and owing military service. At a very early time these three inferior classes, feeling their degradation, commenced to form confederations for the purpose of securing equal rights with the patricians. They demanded that they be placed on an equal footing with the patricians; they asked that the laws which

were made by the patricians for their own special benefit, and which were only known to them, be made public and applied equally to all. They did not ask that the rich give up their property, nor the officials their positions; except in so far as government land was concerned, in which they demanded their share, and in official positions they insisted on being represented; i. e., that they be made eligible under the law to hold civil, military and ecclesiastical positions. They demanded the right to consult the gods through the oracles, which had always been the property of the patricians. As this would put the plebs in direct communication with the gods, it was vehemently resisted. When the Sabines submitted to Rome, the plebs among them became freemen but with no political rights. The land acquired by Rome from the Sabines inured to the benefit of the patricians, who allowed the plebs to cultivate it on payment of rent and the performance of military service. Thus arose the *cliential*—clients to the patricians

This aristocracy claimed the exclusive right to occupy and cultivate the *ager publicus*, because they alone were the people and bore the burdens of the state. The plebeians, who were now united, refused to recognize these claims, and they demanded what they called equal justice, which was denied them by the patricians. Out of these conflicting interests arose the quarrels about the agrarian laws, which were kept up during the entire republican period.

The first political organic move of the plebs was to form themselves into clans, called tribes, in which they established a tribuneship, where they elected their own officials, whose power at first was confined solely to themselves. When this body had become very large, it forced the patricians to recognize the plebs as a power to be dealt with by the senate and consuls. The senate was made up solely of patricians, who elected annually (first one, later two,) consuls with powers little less than kings. Thus recognized, the plebeians, for the first time, became a part of the constitutional body of the Roman people; but for a time they were held in check. Their local acts having been placed on a firm footing, gave them

such power that in time their body became an appellate tribunal from the acts of the senate; i. e., in very important cases the laws of the senate were not binding until confirmed by the tribune, acting through the power of the *comitia tributa*, a kind of referendum. Notwithstanding all this, the senators, possessing most of the intelligence, so construed the law as to deprive the plebeians of most of their recognized rights. This angered the plebs to such an extent that, having the numerical strength, they forced what was called the publician law.

Finding that they were fast losing power, the patricians elected some of their own class to the assembly of the plebeians for the purpose of holding that body in check. Thus the question was raised, how far the patricians could go in their action with the *comitia tributa*. It was held that under this law the plebeian comitia had the exclusive right of settling their own affairs; but the senate, for a time, refused to give the acts of the *comitia tributa* any other force than mere petitions to the senate, although binding on the state. But as the action came from the people at large, who now had gained great power, it was no easy matter for the senate to ignore the acts of that body. The custom soon sprung up of introducing into the senate the resolutions of the tribune for action. Thus the plebs had gained another step by becoming a party to the enactment of state laws. This brings us to 451 B. C. E., when a truce was made between the two bodies by which the tribune was given the right of veto on what the plebs deemed unfair legislation of the senate.

But here at the very threshold of their power they found themselves unacquainted with the laws, and so at a disadvantage, which the patricians were not slow to take advantage of. The law being *lex non scripta*, the patricians alone were familiar with it; hence the plebs were little better off than before the recognition of their tribuneship. How to get over this difficulty was no easy question; but by this time the plebs had some thinkers among them, and not a few who had acquired considerable wealth. So in the assembly, 462 B. C. E., Terentilius Assa proposed, and carried, a resolution for the appointment of a *decemvirate*, a commission of ten men, to codify the

laws. This proposal was resisted by the senate with all its force, and the contest lasted ten years. During these quarrels Rome and her allies, the Volscians and Æquians, were attacked by the Gauls, putting Rome herself in such danger that the senate concluded that peace at home must be made. It proposed that the *decemvirs* be chosen from both plebeians and patricians; but this was only a blind, for the senate secured all of the ten commissioners. Fearing further trouble, the *decemvirs* acted fairly so as to satisfy both parties. The result was the Ten Tables, so famous in the history of the world, because they became the foundation, not only of the civil law in Rome, but of the common law of the civilized world. They embodied the greater part of the unwritten law, which being accepted by the plebeians, was declared binding on all Roman people. The following year two more tables were added—thus the XII Tables which settled the rule of the civil law of Rome. These tables once settled, the plebeians claimed that all the Roman people were put on an equality and alike entitled to share in governmental affairs.

At the second *decemvirate*, when the two tables were added, a few plebeians were elected, who were the first magistrates of the people; that is, of the plebeians, who now called themselves the people. For the first time plebeians sat on the curule chairs by the side of patricians. Colleagues conducted the deliberations of the senate and the legions of the republic on the field of battle. But the haughty spirit of the patricians, however much humiliated, was slow to recognize the right of the plebs to participate in the selection of consuls. To defeat their new allies, the patricians, by force of their better statesmanship, succeeded in selecting both consuls. The patricians insisted that as the two parties had merged their interests, the tribunes should be abolished. The plebeians, realizing their power, determined not to give up the contest. Here the plebs laid claim not only to equal toleration and protection, but to share in the official government of the state; nor were they disposed to surrender the tribunes, which had been the means of forcing the patricians to assent to the use of the tribuneship. Up to this time the resolves of the tribunes had only the force

of petitions to the senate. The two consuls, Valerius and Horatius, 449, B. C. E., caused a law to be passed in the *comitia* of centuries that resolutions of the plebs in their tribes should be binding on the whole people. By the force of this law the body of the plebeians for legislative enactments became a fixed fact, but with somewhat limited powers. The election of consuls, the declaration of war, the power over life and death, remained to the centuries under the presidency of the consuls. The resolutions of the tribes, as well as the centuries, required confirmation by the senate. Hence the practice sprung up of first submitting to the senate for discussion the propositions of the tribunes; if approved, they went back to the tribunes for confirmation. The tribunician powers continued to expand until the veto was applied, not only to the acts of the senate, but to those of the consuls also. The *comitia* of the tribes now selected a court of justice, which asserted jurisdiction over the patricians in impeachment proceedings. The tribuneship continued as a weapon in the hands of the plebs for about a hundred years, when it became an instrument used by the new nobility, made up of both patricians and wealthy plebs, who used it as a means of eventually overthrowing the republic.

The long strife between the patricians and the plebeians, as we have seen, ended in putting all politically on an equal footing. The meanest plebeian had the right to aspire to any and all political positions. While the patrician aristocracy disappeared under the pressure of plebeian force, the times gave rise to a new aristocracy made up of both classes. This new element, drawn largely from the common people, found itself unable either to make proper laws or to enforce them; but it had the wealth to back it, and this it used to crush the poor of all grades, making their lot harder than when under patrician rule. And such has ever been the case where the ignorant poor have by their numbers risen to power; it is the natural and inevitable result. All of the poor now found themselves without protection, and resorted to mob violence to secure such rights as they failed to obtain for want of sufficient intelligence to protect themselves from the encroachments of the power of wealth. The wealthy class, comprising the best talent, in the

end took all into their own hands, overthrew all constitutional barriers, created a monarchy and ruled the people with a despotic hand. Old Rome laid out the road over which our republic is taking rapid strides. The great mass, unthinking, unreasoning and purchasable, are, to a limited extent, divided among themselves. Some, calling themselves socialists, want a parental government where the officials would be masters and all others slaves; while the anarchists demand the abolition of all government. The success of either would be the end of liberty, and the end of progress and civilization.

The Roman republic in its declining years, like our republic of today, was corrupt from center to circumference; its politicians purchased their places; bribery was everywhere. The Roman senators bought and paid cash for their senatorship, as some of ours now do. The great body of the people were poor and ignorant, many of them purchasable; every political position was obtained by deceiving the voters, or by bribery or by both. The better class of the Romans, seeing that all was going to ruin, called for an empire as the only means of escape from pending evils. To such an extent had private and public morals sunk, that on March 28, 183 C. E., the Roman empire, which had existed since Cæsar's time, was put up and sold at public auction, by the pretorian guards, to Didius Julianus, he being the highest bidder, who sixty days thereafter paid the penalty for his rash act at the point of a dagger.

What has herein been said of Rome applies with equal force to the decline and fall of the Grecian republics. With these states, as with Rome, all was political corruption; honesty and integrity had fled the land, leaving the political buzzards to pick the flesh from the bones while the lawless rollicked in the madness of their folly.

The history of the world shows that wisdom alone can govern; that in the great masses wisdom is not found; hence all republics where the unthinking herd rules, are necessarily doomed to short lives—to die on the altar of unbridled passion, where untamed democracy, at the price of liberty, runs riot down the grooves of time, ending in despotism.

Alameda, Cal., April, 1904.

WRITTEN FOR THE HUMANITARIAN REVIEW.

CHRISTIAN SPIRITUALISM.

CHRISTIANITY AND SPIRITUALISM
VS. RELIGION AND MATERIALISM.

BY DR. GEORJEAN MILLER.

HERE we have two positives and two negatives. To resolve them into the singular number will be the first proposition. Christianity and Spiritualism are both spiritual propositions; hence they are easily united into the singular number.

Christianity is but an effect, and the cause that produced that effect was the word Christian. Again, Christian is but an effect, and the cause that produced that effect is the word Christ.

Now, what is this word *christ? Christ is a unification of principles, and the person who is entitled to the name Christ is a messiah. Thus you will see that Christianity has its origin in principles. A messiah is one upon whom has been conferred or placed the messianic mantle. In the absence of a messiah there can be *no* christ. The supports of the messianic mantle are those principles called the christ principles. They are also supports to spirit and virtue. Some of those principles are spirit principles. However the more numerous are the principles of eternity, and hence are the direct support of virtue and the divine arts. Out of those principles in combination, is the messianic mantle constructed. The person who

* The words christ and messiah as mere adjectives or common nouns I do not capitalize unless beginning a sentence; as proper names both should be capitalized. The author's manuscript bristles with capitals like a "New Thought" bubble; but capital letters are neither facts nor logic—they neither establish truth nor refute error, when wrongly used.—ED. H. R.

becomes the recipient of this mantle is called a messiah; therefore a messiah is a person of principle and a teacher of spirituality, a supporter and proclaimer of the twelve divine virtues, and is quite frequently called a christ, although the proper name is messiah. This messianic mantle is a divine mantle; that is, it has the sanction of divinity, and it is constructed by a divine messenger who is called a messenger of love. This mantle adds greatly to the wisdom of the one who is the recipient. The teachers of a messiah are those who place the mantle, or are in the band of one who does so.

Where people are in error and practice evil, as is the case upon this planet, the messenger seeks for a person who is qualified, and after teaching the receiver of the mantle, the messiah goes forth a teacher, proclaiming the twelve divine virtues and that which they inculcate, as also their support. Thus the people can receive the truth and learn what, how and who they are. Please observe: 1st, The messiah is one upon whom has been conferred the messianic mantle, which has the sanction of divinity; 2d, The mantle is constructed in the main out of principles; 3d, Those principles are called the christ principles, and 4th, The mantle is constructed by a messenger of love; 5th, A messiah is one who is prepared and sent forth as a teacher, to give facts and truths to womankind, and to lead them to support virtue and not religion.

The correct study of the children of woman is science, art and virtue. A messiah first teaches these divine virtues, then science, and afterwards the divine arts; all of which have their support in principle. You will observe that those virtues, art and science, compose a triangle, the support being principle. Spiritualism has here support in principle. Now, it will be observed that the people of our planet had lost sight of those beautiful principles and sublime virtues, and were wandering in the dark like lost chickens at nightfall.

The brave Darwin was seeking for that missing *link*.

In a humble way Spiritualism was ushered in. Phenomena of various kinds were presented. Every phenomenon contained a problem; but the mediums through whom those phenomena

were presented lacked aspiration, and for half a century the continual hum drum of material phenomena was the only thing thought of or sought after, except by a very few people, and they were not sufficiently mediumistic to receive the facts and truths of which they were in search. At the close of the first half century Spiritualism had ceased to be Spirituality. But like the Greek and Roman creeds and their offspring who wear the garb of Christianity to hide their material hoofs, those Spiritists don the garb of Spirituality and proclaim themselves to the world as such. All manner and kinds of fraud are and have been perpetrated by charlatans in the name of Spirituality, and like the fakers of the Greek and Roman creeds, they have endeavored to make the people believe that Spirituality was a religion. Not anything is further from the truth. Christianity and Spirituality are the direct opposites of religion. Spirituality was ushered in for the purpose of aiding in the redemption of Christianity, and making ready for the 6th and last of the messiahs. I *know* it was the intention of the messengers that a messiah was to be born, but the people are so drunk with avarice and dominated by passion, and are so very material, that it is somewhat doubtful if we ever hear of another messiah upon this planet.

The reader will see by what I have said that Spirituality came in the way of a support to Christianity. Eventually Spirituality would give way altogether to Christianity, and then as a Christian people we would be ready for a pure democracy, socialized by principle and spiritualized by Christian teaching. Any movement not predicated upon principle can never become spiritual, and hence not a success. A movement religionized always runs into the ruts of tyranny, simply because religion is not founded upon one fact or one truth, and hence has not principle for a support; but instead of principle, policy. Religion is mythical, and sophistry is the support of his policy. Out of religion comes Materialism. That which the priests of theology call Materialism is but one step removed from pure, unadulterated religion. Materialism is only one of the many creeds evolved out of religion. If we but carefully notice, we

will find that religion and his creeds are of the masculine gender; another most important fact, masculinity cannot beget, and hence life is a mystery.

The outspoken Materialist derided the idea of a god creating man and so went the theologians one better and succeeded in producing man out of clay without the interference of a god. This was done by the invention of the theory of evolution. To prove up on this claim they set forth the idea that life was an inherent quality of matter. Take whichever horn of the dilemma you please, you have but the original idea and fabrication that man was created out of the dust of the earth. What is called Materialism is but the bloom of religion. As a creed of religion, it is superior to all the other creeds. It is the best behaved of all that masculine production.

But do not lose sight of this important fact: Every creed of religion always unite when their Bastiles are assailed.

Christianity and Spiritualism—united we stand forth as the children of principle, spirit and virtue. The opposite of this Christian movement is religion and his creeds.

This brings us down to but one question; and, as every question has two sides, so we resolve this question into its simplest form and say: Principle, spirit and virtue *vs.* religion and his creeds.

Diamond, Ark., April 15, 1904.

In an article under the heading "Agnosticism in University Towns," the *Washington Post* says:

.... Father Sullivan's discourse dealt especially with agnostic influences in the big university towns. He said: "I speak not of agnosticism of a simpering woman, but of a thinking man. The agnosticism of the student who has by scientific research reached the conclusion that all religion is a matter of sentiment is the man with whom we must deal."

[The phrase "simpering woman" as used here vividly exemplifies the priestly estimate of woman's intellect. The priest gets his ideas of feminine intellectuality largely from what he hears at the confessional; as long as women practice confessing to these sensuous bachelors secrets they will not tell even their confiding husband, father or mother, they may expect to occupy a degraded position in the estimation of the priest.—ED. H. R.]

HIGHER CRITICISM AND THE BIBLE.

BY EDITOR N. Y. "SUN."

DURING the last generation the learned world, both secular and religious, has assumed a new and critical attitude toward the Bible, which has gradually affected the view of the general public. Of that attitude our Supreme Court Justice [Brewer] spoke in the tone of a strictly conservative judicial mind. We are living, he said, in an age of iconoclasm when "destructive criticism runs rampant." But whence does this criticism come? Is not its chief seat the theological schools themselves? It comes on the authority of biblical scholars of the highest standing in the religious world. Its source is not in the old-time infidelity, but in the very camp of the army appointed for the championship of faith.

The iconoclasm of which Mr. Justice Brewer spoke so bitterly as destructive of the old belief in the Bible and veneration for it as the infallible Word of God, has worked the destruction because those are the hands which are striking at its structure of supernaturalism, and they are making their assault with the weapons of scientific demonstration. Neither in Europe nor in America is there now a scholarly authority of the highest class who is satisfied to limit his biblical criticism to the "correcting of wrong translations and arranging in chronological order the matchless truths of scripture," to which Mr. Justice Brewer would confine him. The critics most respectfully heeded by the theological world of today are examining the Bible in the very light from which the Justice would remove it—"as a crazy-quilt of untrue history, distorted science, weak poetry, impracticable morality, and vague fore-shadowings of the unknown and the unknowable." It emerges from their tests simply a human literature of people in an early stage of intellectual evolution. Its stories and its miracles become mere legends and symbols. The most this criticism will admit is that the Bible "contains a revelation," not that it is a revelation. . . . A Justice of the Supreme Court may reject the new criticism as iconoclastic and destructive, but what force will his dictum have against the weight of the authority of biblical scholarship?

FOR THE HUMANITARIAN REVIEW.

JAMIESON'S
SCIENCE-ENGLISH
OR, READING BY SOUND.*

BY W. F. JAMIESON.

WHY should we tread the old paths for no better reason than that they are old? Why not welcome more scientific, more natural, more truthful methods of instruction? Jamieson's Science-English is one of these methods, than which there is none more important: science applied to the representation of the English language; a natural, logical, common-sense art of reading by sound, which is no mere patch-work "spelling reform," but thorough, complete, each symbol invariably representing its own proper sound unerringly as a note in musical notation. Observe how uniform is this new system—simple, easy. It has been my study for years to make it so.

A few weeks' practice will qualify anyone of ordinary intelligence to read fluently and write readily in Jamieson's Science English, and to teach it; thus opening a new vocation for alert and enterprising young men and women. You are doubtless aware that the principal cause of slovenly pronunciation is our present system of false spelling—crude, unscientific, misleading; for how few, how very few, speak English correctly!

Here is a new field which can be cultivated as soon as learners master the plain principles contained in these Seven Degrees—a new profession, that of orthoepy, attractive and profitable. Let those who first avail themselves of the opportunity to become teachers of Science-English reap a golden

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harvest, as they can. This First Degree and the Second, the author terms, appropriately, "Letter-Lopping Lessons."

In Science-English twenty-three letters of the common alphabet are sounded exactly as they are heard spoken by a child in its a-b-c class. The letter u is sounded as in the word dew, while c and q are expelled; k takes the place of c-hard, and s of c-soft.

One of the best features of this system is its simplicity. By employing the common letters to represent more than half the elementary sounds of the English language, and by modifying a few of these familiar common letters the remaining elements are completely represented, placing this new art within reach of the English-speaking millions. Each sound, when written in full, has its distinct sign. Each symbol tells the truth; nothing is to be learned and then unlearned, as is the case in the present unscientific mode of spelling. In Science-English, when fully carried out with accent-signs, the pronunciation of every word is directly under the reader's eye. I employ as many letters in common use as practicable, making the change from the old to the new very easy—so easy, in fact, that I can teach the nation of readers this better way in two months, one lesson a week, to read the new as fluently as the old.

With the efforts of philological societies to drop useless letters from such words as catalog, dialog, hav, liv, etc., I sympathize; but I treat *all* words in a more scientific manner, for catalog, hav, liv, thot, thru, etc., are only partially reformed. If, by easily-understood explanations in a course of seven lessons the whole language can be spelled, or, rather, read by sound, there is no need of spelling a few words as they should be spelled; but none of the spelling associations do even that. *All* words should be represented according to sound sense.

My objection to the old phonetic alphabet (I became a phonologist and shorthand writer a generation ago) is that the student was required to master four alphabets instead of one. Many of the letters were ungainly. If it makes no difference what style of symbol is selected to represent a sound, except that it be graceful, why is it not best to choose the common

letters? Learning to write new and difficult combinations, like the old phonetic script, was irksome and a perpetual obstacle to the adoption of a natural alphabet. There are several hundred words in the common orthography which are correctly spelled, for which the phonetic alphabets required new signs. My method retains nearly all the common letters; but they perform a scientific purpose with which every student of this course is made familiar, the learner gliding from the old to the new in a natural and speedy manner. A few of those properly-spelled words are: most, mind, kind, bind, hind, she, he, oil, soil, be, we, no, go, old, gold, told, so, post, etc.

Some suppose because the First and Second Degrees are so very easy that little skill is needed to read this new way. This is a compliment instead of a censure. Scientific simplicity is what I aim to accomplish. By daily practice Science-English can be written, in the course of a few weeks, with as much facility as it can be read. But I have actually had one or two to become discouraged because it is made so plain, simple and natural, that anybody ought to read and write it in an hour! What strange objections new things encounter! If it could be mastered in an hour, then there is no reason whatever why it should not be adopted by millions of readers tomorrow morning! All I need is a host of teachers to carry the glad tidings to these millions; for, although it is an exaggeration to claim that the system can be acquired within sixty minutes, it really is thoroughly mastered in a few weeks by daily study and practice—its principles memorized in a single week, a lesson a day. Then the learner becomes the possessor of one of the most fascinating arts ever introduced to the notice of mankind.

The teaching of Science-English will prove an attractive and remunerative calling for school teachers, men and women, and for those worthy young people who have not yet chosen a vocation. Large classes should be formed in every community, and everybody should be impressed with the fact that Science-English saves one-fifth in letters; therefore in type, space and paper. The words which now require five newspaper columns can be printed in four. There are no silent, useless

letters in Science-English. It saves time, it saves money, it lengthens life. I aim to make this new system one of the common studies in all of our common schools. With a fair showing it will crowd out the present phthisicky spelling as sure as electric motors side-tracked the horse-cars and gave the jaded beasts a rest. The race needs a rest. Let us lift the spelling burden off their shoulders, and teach the children a scientific system. A wise act on the part of Congress would be to establish Science-English—first, in the postoffice department, where brevity is so great a desideratum.

FIRST DEGREE.

The letter e represents the long sound of ea in eat, ee in beet, as in the following e-exercise:

Old way: be he gee key keyed eke lea me mead need knead

New way: be he je ke ked ek le me med ned ned

Old way: kneed pea see sea tea eat eve we ye ease

New way: ned pe se se te et ev we ye ez

Always pronounce long e as it is named in the common alphabet, and illustrated in the foregoing list of words. What is worth doing at all is worth doing well; hence, be especially thorough in the study of this first lesson, and the subsequent Degrees will be acquired almost intuitively. Endeavor, even in these first exercises, to make no mistake. Leave nothing for correction, if possible.

The letter a is long, as sounded in the common alphabet:

Old way: abe bay day gay hay hey jay lay may say way

New way: ab ba da ga ha ha ja la ma sa wa

Of what use is that y in those words? Why trudge in the old, beaten, tangled path, merely because our forefathers in the Dark Ages made the path?

Notice how uniform is this new system.

THE OLD WAY AND THE NEW COMPARED.

babe bake bail bale bane base bays bait bakes dale dame date
bab bak bal bal ban bas baz bat bax dal dam dat

dave days daze fade fake fail fame fane face fate faix phaze
dav daz daz fad fak fal fam fan fas fat fax faz

gauge gale game gate gait gave gaze hame hate haze maize
gaj gal gam gat gat gav gaz ham hat haz maz

jay age jade jake jail jane cage kale came cape case kate cake
ja aj jad jak jal jan kaj kal kam kap kas kat kak
cakes cave lay laid lade lake lakes lame lane lace lays late lave
kax kav la lad lad lak lax lam lan las laz lat lav

Interesting, is it not, to write one-third to three-fifths more letters than are necessary, as you may notice in the two words "nay," "neigh," in the line below?

may nay neigh page pail pale pain pane pace pays pave ray rail
ma na na paj pal pal pan pan pas paz pav ra ral
rain rein reign rays raise raze race rave say safe sage sake sail
ran ran ran raz raz raz ras rav sa saf saj sak sal

Of what advantage is it to write the same sound in three or four different ways?

same sane snail save tail tale tame tape takes weigh weighed
san san snal sav tal tal tam tap tax wa wad
waif wage wake wail wane wave waive wait weight yea yale
waf waj wak wal wan wav wat wat ya yal

It has been my study for years to make the representation of the English language strictly scientific. There are hundreds of words sounded alike but spelled differently, such as nave, knave—nav; rain, rein, reign—ran. Science-English always represents the same sound by the same sign.

The letter o is used for its long or name sound:

owe ode mode sowed sewed load lode crow crowed troll mole
o od mod sod sod lod lod kro crod trol mol
soul sole moat mote soak gloat float road rode goad goat low
sol sol mol mot sok glot flot rod rod god got lo
bow beau doe dough mow roe row sow sew so toe tow toll trow
bo bo do do mo ro ro so so so to to tol tro

Write the words by *sound* without a single mistake. *Think.* Practice as you would a music lesson. Repeat the letters over and over in the "new way" lines. Cover the "old way" lines and spell the new way repeatedly. Some will assure you that the new way of spelling will injure your old way. That would be a pity! The fact is, that Science-English students spell the old way better than those unacquainted with the better way.

I have this method copyrighted, but I give this first lesson free to all the readers of the HUMANITARIAN REVIEW.

Pentwater, Mich.

WRITTEN FOR THE HUMANITARIAN REVIEW.

MR. PAINE'S
DEFENCE OF CHRISTIAN SCIENCE.

BY GEORGE A. GRIFFITH.

MR. A. WILLIS PAINE, in the May issue of the REVIEW, makes certain comments of mine in reply to Mr. Farlow a target or excuse for his "Defence of Christian Science."

The spirit in which he writes is to be commended, if his critical acumen is not. His generalizations fail to meet my specific criticism. He acknowledges that the charge against Mr. Farlow of being one-sided, assumptive, etc., applies to all Christian Scientists, for they have but one standard. As a matter of fact, Christian Scientists have no unvarying standard. If so, what is it? To assume and assert what God is, or what he is not—that they are a unit in their conception of Deity, is palpably an error. He ought to know that they differ in this respect as much as other so-called Christians do. "Every true Chr. Scientist," he says, "is a firm believer in God."

God is forever an unknown quantity. The Chr. Scientist knows no more of his personality or his sovereignty than anyone else. Only through laws—not man-made laws—laws which are uniform and consistent in their operations; laws which have "neither variableness nor shadow of turning," does anyone know God. If omnipresent, he is at all times with the non-Christian Scientist as with those distinctly labeled such. And as he is "no respecter of persons," as he "healeth all our diseases," as he is "the same yesterday, today and forever," he is equally as ready and willing to cure one as another—for the asking. The Chr. Scientist can claim no monopoly in this matter.

There is no "liberal," theologically or otherwise, known among men, but what cheerfully *does* "concede to the Chris-

tian Scientist the privilege of entertaining any doctrine however foreign"—the assumption of our critic to the contrary notwithstanding. It is usually the illiberal, narrow-minded Christian that would deny this. But there is one sentence in our friend's article that is so particularly applicable and true, that, in conclusion, I am constrained to quote it for the good of all—especially of Christian Science writers: "Those who claim to know all about Christian Science often show great lack of understanding whenever they attempt to express themselves!" *Verbum sat sapienti.*

Washington, D. C., May 10, 1904.

ANIMALS' RIGHTS.

I think it may be said, without fear of serious contradiction, that the Christian church has never recognized any *rights* in animals, although individual Christian divines have asked that they should be treated mercifully. Freethinkers, on the other hand, have usually looked upon animals in a different light. Sir Arthur Helps, in his delightful book on "Animals and Their Masters," selects his strongest quotations from the writings of Voltaire and Bentham.—*G. W. Foote.*

The day may come when the rest of the animal creation may acquire those rights which never could have been withheld from them but by the hand of tyranny. It may come one day to be recognized that the number of legs, the villosity of the skin, or the termination of the *os sacrum*, are reasons insufficient for abandoning a sensitive being to the caprice of a tormentor. What else is it that should trace the insuperable line? Is it the faculty of reason; or perhaps the faculty of discourse? But a full-grown horse or dog is beyond comparison a more rational as well as a more conversible animal than an infant of a day, a week, or even a month old. But suppose the case were otherwise, what would it avail? The question is not "can they reason?" nor "can they speak?" but "can they suffer?"—*Bentham.*

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VOL. II

LOS ANGELES, CAL., JUNE, 1904.

No. 6.

EDITORIAL DEPARTMENT

THIS is Whole No. **18** of the REVIEW. How stands your subscription account?

I never demand payment for one or more copies of this magazine sent to anyone without his order.

N. B.—THE REVIEW is sent to those who order it till they order it discontinued, at which time all back dues must be paid.

Robert Gunther, of Eureka, Cal., the critical correspondent of the Liberal press, is to spend the summer in visiting friends in Ohio.

Joel M. Berry, the well-known Freethinker of the Soldiers' Home near Dayton, O., is now in St. Louis, presumably seeing the big show.

The *Blue Grass Blade* has recently adopted the plan of discontinuing sending the paper as soon as the time paid for expires. The "Infidels" must be "faithful" or be dropped.

An Associated Press dispatch of May 16th announced that "at today's session of the Southern Baptist convention, Dr. DeFord of St. Louis entered a vigorous protest against teach-

ing children that there is such a personage as Santa Claus. He said it was a myth and an abomination that should be relegated to the rear. Dr. DeFord said that to the children this deception was exceedingly hurtful, in that it would encourage and train children to be deceitful." All right as far as it goes; but how about those other myths, "Jesus Christ," the "Holy Ghost," the "Heavenly Father," "angels," the "devil," etc.? There is not one particle more evidence of the existence of any of these "personalities" than there is of that of Santa Claus. What is the difference between Santa Claus and "our Heavenly Father?" Only this: Santa Claus is a sort of Christmas Heavenly Father who is supposed to bring things desired once a year, while the Heavenly Father is a sort of every-day Santa Claus who brings things desired whenever reminded by his children of his duty to them!—and "all for his own glory!"

METHODIST VS. METHODIST.

The Methodist "brethren" in the present session of their Quadrennial Conference, in Los Angeles, have been having about as much "fun" as the politicians usually "enjoy" at a state or national convention. The *Times* reports this little tilt between one of the "lower" and one of the "higher critics:"

"I am ready and willing to substantiate my statements of what occurred at that Chicago meeting with my affidavit," excitedly declared Dr. L. W. Munhall, one of the leaders of the movement against the higher critics, yesterday, in the meeting of the committee on education. While making this declaration, Dr. Munhall stood facing his opponent, Dr. Charles J. Little, president of the Garrett Biblical Institute, and as soon as he ceased speaking, Dr. Little rejoined: "Then all I have to say is, that I am prepared to make affidavit that those statements are not true." This is probably as near as Methodist clergymen ever come to calling each other liars. This strong old Anglo-Saxon word was religiously eschewed, but the effect was practically the same, and there was a decided sensation in the committee of staid members of the cloth and their grave lay brethren. The outbreak came about in the discussion of the subcommittee's report on the memorials received alleging strange teachings and dangerous doctrines in some of the church's theological schools. Dr. Milton S. Terry, senior pro-

fessor of Garrett, also made a rousing speech sustaining his superior, and finally the whole matter was re-committed to the subcommittee.

The "heresy hunters" are determined that the Bible shall be read only in the "dim religious light" of the church, just as the Catholics do, and not in the broad sunlight of untrammelled scientific literary criticism universally applied in the study of all other ancient writings; and they do not seem to realize that they are virtually acknowledging by this action that they themselves strongly mistrust, if they do not fully believe, that the Bible will not stand such critical tests; or rather, perhaps, that their theories of the inspiration, authenticity, etc., of the Scriptures will be found to be baseless. Only that which is evil loves darkness and shuns the light.

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ORIGINAL BIBLE MSS.

On the title-page of the English Bible is this statement: "Translated out of the Original Tongues." This is misleading to most readers. The fact is the manuscripts used in making the several English translations are all of comparatively modern date,—in some cases are themselves translations made by unknown persons of unknown qualifications. As for the Old Testament, the originals were probably written in several different Semitic languages, and in ideographs, or else in alphabetic characters without vowel representation, or capitals to indicate proper names, and without any space between the the words, and reading from right to left. In the original Hebrew of Gen. i:1, the characters probably stood like this:

HTRHTDNNVHHTDTRCMLAGNNGBHTN

This shows what some the difficulties the translators of the Septuagint, and others, met with, and also how great were the chances of misreading and so mistranslating. Furthermore, each letter has a numerical value, and also one or more ideographic meanings, which I firmly believe has lead to many gross errors. Take just one example: "Bethel," or Beth El, that is, Beth, the Hebrew letter corresponding to the Roman B, meaning "house," especially a "house" in the astrological

sense, a constellation or sign of the zodiac; El (AL) *Taurus*, the sacred bull, "the opener" of the "egg" of the "world"—i. e., the growing season, the sun then being in *Taurus* at the spring equinox, and hence "Bethel" was not a place on earth, but a place in the heavens and a time in the year, viz: the vernal equinox, now in constellation *Pisces*, sign *Aries*, which nearly six thousand years ago was in constellation and sign *Taurus*. This is but one of many like examples I might give.

In the May number of the REVIEW, in the article by Mr. J. M. Greene, I made a typographical error which exactly reversed the writer's meaning. On page 469, line 17th, instead of "and has found that the individual happiness," etc., read "and has found that the *ignoring of* individual happiness has resulted in social disaster." I much regret the error, and freely acknowledge that (unlike the pope) I yet lack several points of being infallible—but I don't feel lonesome on that account.

In *The Monist* (Open Court Pub'g Co., Chicago,) Geo. W. Gilmore, in an article, makes this truthful statement: "The bitterness manifested against Spinoza, Hobbes and Tom Paine, and other 'infidels,' was due probably in great part to the fact that no small portion of the declaration of those men was truth and could not be gainsaid. Men usually feel good-natured toward opponents whom they have whipped. But the apologetic of those times could not answer completely the 'infidels,' and consequently what refutation could not compass, invective was expected to accomplish."

The *Philadelphia Record* of May 3d says: "The great public was rigorously excluded from the St. Louis Exposition last Sunday, but the gates were opened for members of Congress, Federal officials and other more or less distinguished guests. Nor did these privileged visitors want for Sunday entertainment at the Exposition in other respects. After refreshments at the Inside Inn they had the pleasure of a drive on the Pike." Then the editor pertinently, though somewhat ingenuously inquires, "What harm would there have been in allowing the

public the same privilege?" Why, bless you, how could "the public" attend church and go to the show at the same time?

The publisher of the *Christian Educator and God's Defender* wants to send every reader of the *REVIEW* a sample copy of his paper, but I have no time to make a copy of my subscription list for him (as requested); but I will ask every member of the *REVIEW* family to send to Mr. W. H. Kerr, Great Bend, Kan., for a sample copy of the *C. E. & G. D.*, organ of the proposed new "Church of Humanity."

Mr. F. E. Sturgis, the well-known artist and Freethinker of this city, is making an effort to have a fine portrait of Thomas Paine which is his own work chosen as the one to be hung upon the walls of the Pennsylvania Building at the St. Louis Exposition along with those of the other Revolutionary heroes who interested themselves in effecting the Louisiana Purchase. This portrait is said to be eminently worthy of the place.

The *Ingersoll Memorial Beacon* for May comes well-filled, as usual, with interesting Freethought reading matter. Bro. Maple seems to be right at home in the editorial sanctum. I earnestly advise every reader of this who has never seen the *Beacon* to send for a sample copy—I presume the publisher would send you one free for the asking, but, you know, a *Liberal* would enclose a few postage stamps, at least, with his request. Address Wm. H. Maple, 164 La Salle st., Chicago, Ill.

Dr. Paul Carus, editor of that most excellent quarterly, the *Monist*, of Chicago, in the course of an editorial in the April number makes the following truthful and highly suggestive remark: "The dogmatic Christian looks with contempt upon pagan mythology, without being aware that there is also a Christian mythology; and, as a rule, those Christians who call dissenters infidels and pagans are pagans themselves; the Christian pagan, however, is more ingenuous than the pagans of Greek and Roman antiquity, for the latter were mostly con-

scious of the mythological nature of their gods, while the dogmatic Christian of today is still a believer in the letter of his mythology."

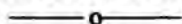
Dr. Buckley, the noted Methodist editor, at a recent session of the General Conference, in this city, in an argument with another delegate, incidentally remarked: "I can prove by the Bible that a man ought to commit suicide, by reading the words of the Bible alone." And he might have truthfully included the whole category of evil acts.

Are you in arrears on your subscription to the REVIEW? This is Whole No. 18, and a number on the wrapper with your address indicates the Whole No. to which your subscription has been paid. Look for it. I do not want to give offense by discontinuing as soon as time paid for expires; but wish to have all know the status of their subscription accounts.

Self-Culture, Talent and Success, a monthly magazine the advertisement of which appears on the third page of the cover of this REVIEW, is largely devoted to character reading by physiognomy, and its editor seems to have quite successfully "read the character" of this magazine, for in his May issue he says: "Don't send for the HUMANITARIAN REVIEW, 852 E. Lee st., Los Angeles, Cal., unless you are a ripe thinker. This \$1.00 journal is certainly an eye-opener."

It is evident that Dr. Munhall and other "heresy hunters" in the Conference do not know what the "higher criticism" really is. Apparently they think it is a special method of criticism applied only to the Bible, and that for the purpose of destroying it, and hence their phrase "destructive criticism." If they were not too narrow and bigoted to try to find out, they might soon learn that the method somewhat unfortunately designated "higher criticism," is properly comprehensive criticism, applicable, and freely applied, to all ancient literatures, not for the purpose of destroying anything, but of arriving at the exact truth as to their origin, authorship, authenticity, character, objects, etc., whether they stand or fall under the

scientific tests. If the Bible is what its worshippers claim it is, they should gladly welcome this criticism, as it would surely confirm their faith by scientifically demonstrating, as far as practicable, the correctness of its basis.



DEATH OF AN OCTOGENARIAN FREETHINKER.

Dr. B. A. Wright, of Los Angeles, and member of the Liberal Club, died of neuralgia of the heart on the morning of May 17th, after a very brief illness. Dr. Wright was born at Reeseville, N. Y., in 1823, and so reached the honorable age of about eighty-one years. At the age of eleven his parents removed to Oberlin, O., where he afterwards attended the famous college at that place, graduated there, and then graduated from the Physio-Medical College of Cincinnati. He made a special study of mental disorders, and in 1870 was appointed medical superintendent of the Northwestern Insane Hospital, in which he served about nine years, and then resigned to go to California. In this state he lived and practiced medicine first in Fresno, then in San Diego, later in Pasadena, and lastly in Los Angeles. He was well and favorably known throughout the state, and had a large circle of personal friends. For over fifty years he practiced his profession, leading a very industrious and studious life.

Dr. Wright made a close study of insanity as related to abnormal organization and brain and nerve lesions, and from his extensive observation and reflection he long ago became convinced that mind was a true physiological function of the brain and its nerve adjuncts, and hence he was a Materialist; but, though a radical Freethinker, his knowledge of the dependence of thought and feeling on organization and conditions led him to be consistently truly *liberal* and humanitarian.

His widow and one son, with many other devoted friends, are left to mourn their great loss, but in large measure consoled with the knowledge that the husband, father and friend lived a long, useful and noble life, and that having finished his labors he has now gone to his rest

"Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

BOOK NOTICES.

SOME PSYCHIC EXPERIENCES of an Octogenarian. Are they Mediumistic, or Something Else? And, if Something Else, What Is That Something Else? By Prof. J. S. Loveland, of Summerland, Cal. Published by Fiske & Poste Co., Santa Barbara, Cal. 1904. 12mo, 48 pages, paper cover, price 15c.

Prof. Loveland is widely known among Freethinkers and Spiritualists as a lecturer and writer of a life-time's experience, and this latest of his productions will doubtless be welcomed by many of his friends, and should be of much interest to all investigators of those more or less exceptional phenomena of mind commonly called psychic or spiritistic. The author confines himself strictly to facts of his own experience, leaving the reader to draw his own inferences or conclusions.

THE GUIDE TO IMMORTALITY: or the Child's First Lesson in Spiritual Science; a Divine Mother's Gift to Her Children. By Dr. Georjean Miller, Seer. Appeal Pub. Co., Girard, Kan.

This book is unique, in many respects. Its author tells us a great deal about a universe which exists only in his disordered imagination. The author assumes to "reveal" wonderful things and expects the reader to accept his statements as facts on the strength of his self-asserted seership. But he is not the only well-meaning person who has allowed theology or "spirits" to debase his reason.

THEISM FOUND WANTING. By W. S. Godfrey. Pamphlet of 32 pages, published by Watts & Co., 17 Johnson's Court, Fleet st., London, E. C.

This is a logical and readable essay throughout, but the author treats in an exceptionally clear and convincing manner the "problem of causation" and the question of a "first cause." Mr. Godfrey, now an Agnostic, was formerly a Christian minister, and is familiar with both sides of his subject.

RECEIVED, but further notice postponed to give time for a closer examination: "The Diagnosis From the Eye," and "The Foundation of All Reform," Kosmos Pub. Co., Chicago, Ill.; "Happiness and Marriage," Elizabeth Towne, Holyoke, Mass; "Immortality," by C. W. G. Withee, St. Paul, Minn.

COMMUNICATIONS.

✎ That a letter is printed in this department does not imply that the editor endorses everything or even anything the writer says; each writer is alone responsible for what he says, and he may or may not express the sentiments of the editor.

—o—
Eureka, Cal., May 13, 1904.

EDITOR REVIEW: Inclosed is \$1. for which please send me Judge Ladd's *Chaldeo-Babylonian Civilization and Teachings of Jesus Not Adapted to Modern Civilization*, by G. W. Brown. Please send the books to Cleveland, O., and also my REVIEW to the same address for the next four months, as I intend to spend the summer there. I will contribute the remaining 75c. to Mrs. Bliven's work, as I think it is something much needed. If "Infidels" were men who possess self-respect they would not send their children to church and Sunday school, but most of them dare not own their own souls. It is useless to try to convert an unthinking old stump who is ready to drop into the grave—let us make an effort to save the rising generation.

Children ought to be taught at an early age to think for themselves, and not to take anything for granted unless they can comprehend it. It is criminal, the way our children are taught. They are stuffed with religion in school and at home; and it is no wonder they become the willing slaves of priests and preachers in later life. Let us do something for the children, and not bring them up in ignorance as most of them are brought up. But did it occur to you how easy it is to exaggerate? If I remember right the poet said "Man's inhumanity to man makes countless thousands mourn;" while you have it "millions." But I expect if the poet's phrase was exaggerated, the state of the case was not. [Perhaps I have slightly *misquoted* the lines, though it does not yet "occur" to me that his "phrase was *exaggerated*," or even that his *meaning* was or could be exaggerated, since it seems well-nigh impossible to exaggerate a "countless" number. It is safe to say, however,

that *everybody* is made to "mourn" or suffer more or less by the inhumanity of man.—EDITOR.]

Mr. Willis Paine is right; only those who believe in Christian Science can understand it. The Hottentot understands how the lump of clay he has moulded into a god can exercise power over him; the Christian understands how three can be one and one be three; why should not a Christian Scientist understand Christian Science, which is equally ridiculous? The very phrase has no sense—there is no science in Christianity.

I am astonished to see Mr. Jamieson talk about "our peerless English language." I am afraid English is the only language Mr. Jamieson speaks; and a person who speaks but one language knows nothing about languages, for a person must be able to compare one with another before he can know which is best. I hope Jamieson will not get into Mr. Moore's habits. I will likely see them both when I go East.

Yours fraternally,

ROBERT GUNTHER.

—o—

Muncie, Ind., May 1, 1904.

Dear Brother Davis: My time for the HUMANITARIAN REVIEW has expired, and as I am heartily in sympathy with the work which you are doing, I enclose P. O. money order and want you to continue it to my address.

Rationalism, since the days of the immortal Bruno, has done a stupendous work in the amelioration of the human family, but the combination between the priests and the money power of the world is now stronger than ever before, and it behooves the Freethinkers of the United States to guard with sleepless vigilance the ground which we have already gained. We have succeeded in driving all the angry gods from the skies, but the priests and the money power are still hoping that they will get their heartless Jehovah into our Constitution. We have abolished the theological hell in a future life beyond the grave, but the priests and the money power still continue to fan the flames of war among nations, and seek to establish hell on earth. Our Freethought forefathers achieved for us the priceless blessing of constitutional liberty, but the priests

and the money power are indissolubly united in a renewed effort to assassinate the Goddess of Liberty and establish an empire on the ruins of the Republic. It is therefore vitally important that we all buckle on our armor, and keep our battalions armed and ready for the never-ending conflict with the heartless and diabolical enemies of the toiling millions.

I hope the HUMANITARIAN REVIEW, which ranks *very* high among the Freethought periodicals of the world, will achieve a widely-extended circulation, and bring joy to its editor and freedom to the slaves of superstition.

Yours always,

T. J. BOWLES, M. D.

—o—

Philadelphia, Pa., May 11, 1904.

EDITOR REVIEW: There seems to be a conspiracy on the part of those in power to ignore the services of those persons connected with the Louisiana Purchase whose religious views were *not* orthodox, and giving special prominence to the portraits of inferior men who did nothing to further the purchase but much to discourage the peaceful acquisition of valuable territory by purchase instead of by conquest.

The politicians in charge of the Pennsylvania Building, at the Exposition, know little or nothing of the services of Thomas Paine and James Monroe while in France, and their work was important. Any collection of portraits that pretends to represent personal influence without Monroe, Jefferson and Paine, would be a travesty upon the whole exhibition.

It now looks as if Paine's portrait would not get there on account of the indifference of those who fail to appreciate the importance of immediate attention to the expense fund. Councils will appropriate \$10,000.00 to send the cracked Liberty Bell, guarded by four policemen, but nothing for liberal purposes. However, the P. O. Department has placed Jefferson's portrait upon the stamps.

If Paine's portrait is to be there, it depends entirely upon those who think his services in behalf of the Louisiana Purchase entitle his portrait to a place in the collection; and the expense of sending it must be forthcoming from such admirers

of Paine as are able and willing to contribute to that purpose. There are 45 states in the Union; one dollar represents one cent a year for a century. Is there one Paineite in each state willing to help to that amount? Texas was the first state to respond; what state will be the next?

Fraternally yours,

JAMES B. ELLIOTT.

— o —

Great Bend, Kan., May 7, 1904.

Friend Davis: In looking over the May REVIEW today, I see you ask from your readers expressions on the Sunday-school movement of Mrs. Bliven and others. As I am greatly interested in non-Christians organizing to teach their knowledge in a systematic way to both old and young, I write to express my views on the proposed plan and teaching of the S. S.

For my part, I honestly believe it cannot be realized, for these reasons: 1—If the Lessons and teachers teach what we non-Christians know about the fundamental principles of Christianity the Christians will not aid even by loaning the use of their church buildings or sending their children to the school, and we are too few and too widely scattered to maintain such a school. 2—If the Lessons and teachers ignore the subject of Christianity and its teachings in order to win the aid of Christians, it would not be satisfactory to either Christians or non-Christians; the former being in a majority everywhere, would promptly turn the Humanitarian Sunday school into a Christian Sunday school. 3—The hope that the H. S. S. Lessons in Leaflet form "distributed to schools, churches and homes," and that "the mothers and teachers would like them and use them," and would "lead to discarding Bible study for Nature study," can never be realized. People can never be won from idolatry by such methods. The "nature studies"—geography, physiology, botany, etc.—in our common schools do not "lead to discarding Bible study; the teachers who teach these nature studies repeat the Lord's Prayer, read from the Bible and sing sacred hymns for opening exercises in those very schools, and on Sunday teach a Bible class in some Sunday school. 4—Sunday schools are adjuncts of higher societies, and no Sunday school could long flourish without the higher over-shadowing organization. Yours fraternally,

W. H. KERR.

CHILDREN'S DEPARTMENT

FOR WIDE-AWAKE GIRLS AND BOYS.

—O—

He who educates a nation's children shapes its destiny.—LINCOLN.

FOR THE HUMANITARIAN REVIEW.

LOVE OF NATURE.

BY SINGLETON WATERS DAVIS.

I love the cheerful sunlight,
The stars that gem the sky—
The gentle moon at midnight,
And clouds that o'er me fly.

I love the towering mountain,
The valley, plain and hill;
The cool and sparkling fountain,
Placid lake and rippling rill.

I love the birds and flowers
In field and lane and dell;
The woods and leafy bowers,
And all that in them dwell.

I love the river's flowing,
The ocean's solemn roar;
Its breezes gently blowing,—
Pebbly beach and rocky shore.

In a letter from John H. Means, Jr., to the REVIEW (received too late for the letter department this month), he has this to say of the Sunday school project: "The children's Sunday schools are a step in the right direction. To my mind, the process of evolution is now shaping our public sociology into the position where Humanitarianism as a social, and ethics as a moral guide, shall replace the existing systems which have so universally failed to develop the best principles of the human race."

WRITTEN FOR THE HUMANITARIAN REVIEW.

HUMANITARIAN S. S. LESSONS.

BY ELIZA MOWRY BLIVEN.

LESSON FOR THE LITTLE ONES.

About Feathers.

When a little boy first saw snowflakes, he called them "fezzers;" but when he tried to catch them, his hand held nothing but water. Real feathers grow on hens, turkeys, ducks, and all kinds of birds. They keep the birds warm and help them to fly. How pretty they are!

Birds shed their feathers every year, and new ones grow. It hurts a bird to pull out its new feathers, just as it hurts you to pull out your hair. If you feed the birds and keep still they will come near you; then you can see them plainly. How happy they are, and how they sing in the mornings! Name all the birds you know, and tell the color of their feathers.

A Wicked Robin.

Good little Johnnie and his sister Jane
Went out one morning to play in the lane,
When a bad robin, with his breast all red,
Fired off a gun and killed them both stone dead!
That robin had a very cruel heart,
And boasted of his deed, and thought it smart!
But I'm afraid I have made a sad mistake—
Will some kind boy or girl correction make?

MILO LEON NORTON.

LESSON FOR BOYS AND GIRLS.

Humanitarians' Moral Laws.

1. Learn to do right and help others to learn to do right.
2. To do anything that harms ourselves or others is wrong.
3. Wrong choices are follies, sins, vices or crimes, and bring diseases, losses, poverty, enmity, sorrow, etc.

4. Right choices are virtues, and bring health, prosperity, long and useful life, friends, happiness, etc.

5. Search out the *causes* of good and evil, for wisdom to choose the right and beneficial.

I want every boy and girl to learn these five moral laws, and repeat them every day. You may not now understand all they mean; but you will more and more learn what they mean, and they will help you to decide what to do and what not to do.

Feathers.

Find a feather and examine its parts. The quill is the horny hollow tube, next to the bird. The shaft is smaller, filled with pith, tapering and curved, grooved, four-sided or round. The vane or web is on each side of the shaft, and consists of many long, very narrow barbs. On the sides of the barbs are minute hooks called barblets, which hold the web together. Examine long, stiff feathers, and short, downy feathers.

In cold countries, birds have much down for warmth; in hot countries, long, loose feathers shade the bird from the sun. The feathers of water-fowls lie close and are oily, to keep out the water. Think how the slender bones, small body, long wings, hollow quills, webs and down, all help the bird to fly and float in the air. How many birds can you tell by their notes? How many by their feathers? What do birds eat? Why do some birds go south in winter and north in summer?



LESSON FOR ADULTS.

Humane Treatment of Birds.

How shall we teach people to stop the killing of birds?

Learn all we can about birds, their feathers, skill in flying, nests, and caring for their young. Study their use to man in destroying insects and worms that devour leaves, grain, fruit and vegetables. Tell this to others, and have it published in newspapers, so that all will learn to love the beautiful, happy, wonderful and useful birds, and want them to live.

Millions of years ago, the first moving creatures were rude crawlers. Darwin studied out how the strongest and most active must have developed a little more each generation, and

the weak and lazy were killed. Trying to escape from enemies must have led to attempts to fly. Continued attempts, for many generations, gradually developed the wings and feathers. Learn therefrom that our own abilities can be developed by trying. Are we developing useful and beneficial, or hurtful abilities? Men who kill birds, and women who wear feathers, are guilty of selfish, greedy thieving and murder. Trim with flowers, laces and ribbons. Let the birds enjoy life.

Brooklyn, Conn., May, 1904.

EDITOR'S REMARKS.

The Lessons in this number of the REVIEW, I had hoped to print in Leaflets, as proposed last month, but, though the donation of money came near being sufficient to cover the cost of paper and postage, the call for packages for distribution was so little that I deem it best to wait another month to give further opportunity for friends of the movement to send orders for packages of the Leaflets for distribution. It is useless to print the Lesson Leaflets unless they are taken and used by live workers. See prices of Leaflets below, and, if you intend to help in this work, order a package *now!*

BRIEF NOTES.

Prices of the S. S. Lesson Leaflets.—25 Leaflets, 10 cents; or a package of 25 each month for three months, for 25 cents, or for a year for \$1. *Many small orders* are preferred to a few large ones. I shall even send *free* to those *unable* to pay.

The Los Angeles Liberal Club held its last meeting of the season on May 29th, and has declared a summer vacation of four months; that is, until the first Sunday in October.

Chaldeo-Babylonian Civilization, by Judge Parish B. Ladd, in pamphlet form, good print, fine, heavy paper and neat cover, published and for sale at the REVIEW office; price 10c.

For only 15 cts. I will send you a copy of an extremely interesting little book, "Teachings of Jesus Not Adapted to Modern Civilization," by Geo. W. Brown, M. D. Order it *now*.

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*Modern Science Methods Applied to the
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SINGLETON WATERS DAVIS, EDITOR.

No. 19.

JULY, 1904.

VOL. II.
No. 7.

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Psychotherapy, or Mind-Cure; *Singleton W. Davis.*

Luther and the Devil; *Stephen D. Parrish.*

Science-English, or Reading by Sound; *Prof. W. F. Jamieson.*

The "Church of Humanity" Defended; *W. H. Kerr.*

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COMMUNICATIONS—Suggestive Letters:

Prof. Loveland, Means Jr., Jamieson, Sturgis, Mrs. Turner.

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Flowers (poem), *Mrs. C. K. Smith*; S. S. Leaflets Now Ready; Humanitarian S. S. Lessons; *Eliza Mowry Bliven.*

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THE HUMANITARIAN REVIEW

VOL. II.

LOS ANGELES, CAL., JULY, 1904.

No. 7.

WRITTEN FOR THE HUMANITARIAN REVIEW.

PSYCHOTHERAPY OR MIND-CURE.

MESMERISM, CHRISTIAN SCIENCE, FAITH-
CURE, PRAYERS, SHRINES, RELICS, &c.

BY SINGLETON W. DAVIS.

IN all conditions of mankind, from the lowest savagery to the highest civilization, from the poles to the equator, from pre-historic time to the present moment, belief in and practice of healing disease by mental effort has ever been and is all but universal. And this belief, like theological creeds, and like orthodox medicine itself, has its origin in that phase of mythology called *animism*; that is, the belief that physical ailments as well as mental aberrations were caused by obsessions—evil, intelligent, conscious beings were believed to possess the sufferer, and that to relieve the patient it was necessary to drive out the evil spirits by appealing to the gods to exorcise them, or by strong denunciations or peremptory commands, or poisonous drugs, compel them to “release” the victim—and this idea is not yet extinct!

It has been often asserted by Christian Scientists

that none but those who practice their methods can possibly understand the *rationale* of their cures—could know *what* it is that cures and *how* the healing is effected. Let us see: The medicine-man and the ancient priest thought they *knew* that their incantations and prayers cured by effecting the expulsion of evil spirits; the old doctors *knew* their vile-tasted, poisonous doses “expelled” the disease; the mesmerist *knows* there is a magnetic “fluid” that somehow effects a cure; the priest *knows* that the bones of the saints do cure; the Spiritualist is *certain* that “spirits” can work cures; Dowie *knows* that his irreverent, insolent demands addressed to an anthropomorphic “God” causes that austere being to condescend to heal his afflicted children, and the Christian Scientist *only* knows what agency effects the cures, and how, in his method of treatment! One who stands at the foot of a mountain may see only the foothills and believe he knows far more of the mountain than another who stands several miles away who really sees the mountain from base to summit. We walk the earth and fail to perceive that it is a globe and 8000 miles in diameter; but we look at the moon thousands of miles away and get a better idea of its form; with a telescope (improvement of the human eye) we behold the earth’s sister planets and perceive the form and movement—much, very much, *depends on the point of view*. It is a well-known principle of observation that to get a *comprehensive* view of an object one must not see it from a too near view-point. If one would examine himself to see what manner of man he is, he should not merely turn his eyes inward upon himself alone, but should go out of himself, as it were, and standing at a distance, look upon himself as one in the human family group, that he may be enabled to make just comparison. Christian Scientists should, I think, take a more comprehensive view of methods of cure.

The methods of treating the sick practiced by these mind-cure sects apparently differ considerably from one another, but careful observation and comparison demonstrates that the fundamental principle and the direct agency of cure are the same in all. Whether words, prayers, affirmations, passes or

unspoken thought, as in the so-called absent treatment, are employed, the principle involved is that of *suggestion* and the direct agency which effects the healing is the vital organism of the patient himself acting remedially—the *vis medicatrix naturæ* of the pathologists.

Without discussing the question whether cures are ever effected by any of the mind-cure methods enumerated above, I shall herein assume that they are by all of them, and proceed to inquire as to *what* cures and *how* cure is effected. And in the examination of these questions I shall show the rationale and direct agency of cure are the same fundamentally in the incantations of the savage medicine-man, the passes of the magnetizer, the affirmations of the New-Thoughtist, the laying-on of hands of the miracle-worker, the prayers of the Faith-curist, the insolent demands of Dowie, the relics and statues of the saints of the Romanist, the "treatments" of the Christian Scientist and the Metaphysician, the spirit-cure of the healing medium, and the testimonials of the patent-medicine man, as well as the wiseacre air and assurances of the prescription writer, and all, *all*, suggestion and the remedial power of nature in the patient's organism.

The first question is, What cures? Is it a magnetic fluid, a demon of the air, a spirit of the dead, a pagan god, or the Christian God? Or is it the inherent power of the living organism directed by suggestion? Let us review some facts of healing phenomena. With an ax, cut a chip from the trunk of a green tree. Within a few years a growth of wood and bark has replaced the chip, and the wound has been healed. What did the healing? Evidently the same power or forces which effected the growth of the entire tree, for the healing was dependent on identically the same conditions—life, and seasons of sap-circulation; no healing is possible in a dead tree, nor in a living tree during the season when it is dormant. That is healing in vegetal life, and the lower phases of animal life are closely allied in character to vegetal life. Pull from a crab one of its claws; in the course of adequate time, under conditions favorable to the general life of the crab, a new

claw will have been produced. Was this a miracle worked by some extrinsic power or superior being? or was it not the inherent growing power which produced the entire crab which, under natural biological laws, did the healing? Cut through the skin and muscles of the arm of a living man down to the bone; cut out a section of the bone, carefully removing it from the periosteum or nourishing membranous envelope, close the external wound, and, under proper conditions, the section of bone will in time be replaced by an entirely new portion. Remove the periosteum along with the section of bone, and all the fluids of the magnetizers, with all the spirits of the dead, gods of the pagans and the God of Judaism and Christianity combined, cannot form a new bone substitute for the removed section of bone.

Do you say this inherent healing power is itself the creative power of God, an attribute of God, or a part of God? Then God is not infinite—not all-powerful, but subject to limitations and conditions, for the *vis medicatrix naturæ* can succeed only under very limited conditions.

But there are other phases of the healing phenomena. Disease, as disordered function, does not always or chiefly result from mechanical injuries, as above cited. Foreign substances within the organic domain are the chief causes of abnormal vital action resulting in pain, waste of tissue and death. By the term foreign substances I mean chemical elements and compounds, whether introduced from without or generated within by decomposition of tissues or fluids, which are inimical to normal functioning; and living parasites, vegetable and animal, destructive of tissue or the nutritive elements before assimilation. Such foreign matter is to a degree *always* present in the animal organism (of man or beast), but the various organs are adapted to dispose of such matter to a limited extent without abnormal activity. This normal depurative action, in conjunction with the normal reconstructive action of replenishing the tissues after the normal waste consequent on their action, is effected by the *vis conservatrix naturæ*, the conservative power of nature—only another name for the same

vital force which in abnormal action, in disease, is called the *vis medicatrix* or remedial power of nature

This second phase of the remedial process is much varied and limited as to conditions. It may involve reversal of normal action, as of the stomach in vomiting, or excessive depurative activity, as in diarrhea, or simple dilution of acrid fluids; but it is plainly evident that this phase of the healing process is effected by the inherent vital power of the patient. Take into your mouth a quantity of sea-water, and before you have time to consciously act, involuntarily the offensive stuff will be ejected. What did this? Not any occult beings, but remedial vital forces of the living organism, acting under the unconscious control of the sympathetic nervous system. Take into your stomach a solution of sulphate of zinc, or a decoction of lobelia, and immediately the muscular action of the stomach is reversed, the muscles of the abdomen, chest and throat co-operate with those of the stomach, and the foreign substance is ejected by vomiting. No occult force, no spirit, no god, had anything to do with it; but the inherent healing power of nature alone, in defense of the organic integrity, did the work. It is a natural adaptation, just as the eye is adapted to light, the ear to sound, the teeth to chewing.

These two principle processes of cure, then, that of depuration and that of reparation, are the work of the *vis medicatrix naturæ* of the involuntary organism—the *direct* means and processes. The *indirect* means and processes of cure are such as are voluntarily made by the direction of objective, voluntary, conscious thought, whether they be the prescriptions of the drug doctor, the passes of the magnetizer, the prayers of the priest, or the affirmations of the New Thought or Christian Science class of healers.

What, in this category, cures?—that is, what is the indirect agency that is here auxiliary to the *vis medicatrix naturæ*? To understand this, it is necessary to understand the relation of the cerebro-spinal nervous system to the ganglionic or sympathetic nervous system; or, in the terms of the "new psychology," the relation of "the objective mind to the subjective

mind." One can consciously walk step by step; yet walking is for the most part, by far, performed unconsciously, or subconsciously. Many things we first do consciously, later we do unconsciously; but one important fact (important as a principle of mind-cure, which I will treat of later,) connected with this phenomenon is, that *repetition* is an essential factor. When one for the first time tries to write, his effort is conscious, almost painfully so; and one never becomes an automatic writer at the first trial; but trials over and over, hundreds of repetitions made, and in due time the pen moves swiftly over the paper while the objective mind is exclusively concentrated upon the matter to be expressed by the writing. So with oratory, music, painting, and thousands of ordinary, every-day performances. Two friends walk along the street, engaged in absorbing conversation; they are unconscious of their efforts in walking; they approach a letter-box, and the one who is talking draws a letter from his pocket and places it in the box, the flow of words and ideas continuing uninterruptedly; he walks another block, and having finished his remarks, he suddenly remembers that he was to mail a letter; he searches his pockets, and is surprised that he does not have it. His companion, less deeply absorbed as a listener, objectively saw and remembered the act of mailing the letter. These illustrations show the intimate relationship between the objective and the subjective "minds"—or rather, perhaps, the objective, or conscious, mentation, and that which is subjective, or subconscious, and reflexive. The objective mind, in a sense, can consign thought to a subconscious plane; and this is demonstrated continually to everyone by his ability to *recollect* that which he has been unconscious of, even for many years.

In using the terms "objective" and "subjective mind" I am not speaking of two entities, or even one; but of functions of the cerebro-spinal and the ganglionic nerves. Consignment of mental function by one nerve-organ to another may be likened to what takes place when one reads: the ear relinquishes to the eye its function as a transmitter of words to the brain.

Now, a thought, which is a cerebral action, may excite in-

creased heart-action, and yet the heart is ordinarily controlled by the ganglionic or sympathetic nerve-system. And such thought-excitation may cause an increase, or a decrease even to suspension, as to both strength and frequency of pulsation; and this influence may extend throughout the entire arterial system, or to some limited portion of it, so that the flow of blood to the stomach, the kidneys, the sexual organs, the voluntary muscles, the face (plainly evident in the blush, and the pallor of fear or anger), and even to the cerebrum, where the excitation originated. On this physiological correlation of the two grand nervous systems (connected anatomically, remember,) is dependent all power of thought as a cause of disease or a therapeutic agency—an important basic principle of all the mind-cure methods I have above mentioned.

On this correlation is dependent all pathogenetic and therapeutic suggestion. I say to a modest young lady, I hear you are soon to wed Mr. A. It is a suggestion; her heart leaps and the blood rushes in excess to her face. Or I say to her, Your mother has just been killed in a railroad accident! Her heart suddenly suspends its action, her face blanches, her whole muscular system relaxes, even her brain-action is suspended and she becomes unconscious and falls to the ground. All this is caused by thought conveyed in a "suggestion."

Whenever a thought, whether arising automatically within one's mind or initiated by words or acts of another, affects the sympathetic nervous system, and through it modifies in any way the action of the involuntary motor or nutritive systems, it is a *suggestion* in the technical sense of the term; in the one case it is an autosuggestion; in the other, a simple suggestion. And this suggestion may react, reflexively, from the involuntary to and upon the voluntary system, to modify the thoughts and volitional acts. Ordinarily, we use the word in a loose sense, as when I say to you, You had better ride than walk. That is a suggestion in the ordinary sense. It has no perceptible effect upon your heart-action, your respiration, your digestion, or your glandular secretions, etc. But, if I say to you, You are chewing rock alum, immediately the salivary

glands are aroused to extraordinary defensive action, and a flow of saliva fills your mouth for the purpose of diluting to a comparatively harmless consistency the supposed offender. That is a suggestion in the technical sense. But words are not always essential to a suggestion. I may say nothing, but take a lump of alum into my own mouth, on seeing which the same effect upon your salivary glands will be produced. Or, in a train of thought, the thought of eating alum arises in your mind, with the same result; that is involuntary autosuggestion; or, as an experiment, for instance, you say to yourself, I am eating alum—or merely imagine, without words, that you are doing so; that is voluntary autosuggestion, and the result will be the same. On these variations depend the practice of treatment by a healer and of self-treatment. Furthermore, I write to a distant person saying, When you sit down to dinner next Sunday you will, on seeing the sugar, think of alum, and your mouth will water. The chances are many to one that the thought will arise and the result be as in the other cases. That is "absent treatment." These are very simple cases, but they fairly represent the principles involved in suggestion as the cardinal principle of all forms of mind-cure, not excluding so-called magnetism, prayer-cure, shrine and relic-cure, spirit-cure, Dowieism, or Christian Science.

I do not inadvertently omit reference to that phase of several "systems" of mental healing wherein the treatments are professedly given by silent thought alone, even to patients far distant. Neither do I do so because unable to satisfactorily explain the phenomenon on the principle of suggestion, but this phase is so much involved in uncertainty of alleged facts, and the rationale is so intricate, that I have not sufficient space to do the subject justice in this article. Perhaps at another time I may devote an entire article to this phase alone.

A very important factor in all methods of mind-healing is that relationship of the objective mentation to the subjective by which the latter accepts equally well both true and false affirmations of the former. This is illustrated in the examples I have given above. The statement, You are eating rock al-

um, or, Your mother has just been killed in a terrible railroad accident, affect the person addressed, whether true or false, in the same way, and for as long a time unless a counter suggestion is made to correct the false statement. So in giving a "treatment" the healer affirms, "You have no pain," "Disease is an error of mortal mind, and you are already well," etc., ignoring the truth absolutely. Of course a healthy intellect, disciplined to critically examine statements before accepting them, will prevent to greater or less degree, the subconscious effect of a suggestion conveying a falsehood, because it, by autosuggestion, persists in counteracting the suggestion. Suggestionists who understand the rationale of suggestion, recognize the fact that autosuggestion is more effective than suggestion, because of the more intimate relationship between the patient's own objective mind and his so-called subjective mind than can be established between the objective mentation of the operator and the subjective mentation of the subject; and that the antagonistic influence of autosuggestion is the greatest obstacle to the success of their suggestions, and the co-operation of autosuggestion their most valuable, if not indispensable, auxiliary. Hence, the saying that the patient must have "faith;" but this so-called faith, often, is merely a formal acquiescence on the part of the patient.

This acquiescence is a state of passivity; and a state of passivity is the "suggestive condition" of the new psychology, and which the suggestionists, consciously or unconsciously, try to "induce" preparatory to offering their healing suggestions. People vary greatly as to suggestibility; and those who are naturally of a "passive" disposition are more susceptible to suggestion than those who are more "positive." But the effects are more permanent with the positive than with the more passive patient, for the reason that the latter is all the time more susceptible to counter suggestions, causing relapses—for suggestion, remember, causes as well as cures disease. "Relaxation," so favorable to the acceptance of suggestions, is a state of *general* passivity—of the motor as well as the sensory system; hence, the suggestionist begins by di-

recting his patient to "completely relax every muscle, close the eyes and think of nothing," "let go," etc.

As I have said above, *repetition* is an important element in mind-cures of all kinds, and this is because it reinforces suggestion to a remarkable extent. We have all laughed at the story of the man who "told the lie so often that he came to believe it himself;" but it's no joke! This force of repetition is recognized in the saying, "A lie well stuck to, is as good as the truth;" and in the ancient one that "precept upon precept" was necessary. So repetition of suggestions is of very great importance, especially in "positive" patients, and for permanency of effects in all.

How does suggestion, in all the mental healing, cure? By affecting the ganglionic or sympathetic nervous system, indirectly through its anatomical connections with the cerebro-spinal nervous system, regulating the distribution of the blood, modifying the activity (either to increase or diminish) of the various secretory, excretory, and other organs of the system, and by its optimistic assurance encouraging the intellect to transmit, continually, wholesome autosuggestions, etc. And, what is of far more importance than is generally supposed, the patient is more or less emancipated from enslavement to deadly drug medicines; for in many cases this relief of the system is enough of itself to enable nature to effect the cure. Suggestion does not cure directly, but indirectly by guiding the remedial powers of nature to temperate, properly-directed effort. It does not and cannot perform miracles; it is in no way connected with magic, invisible beings, or theological creeds, but is natural, scientific and reasonable.

The objection which scientific suggestionists have to the mystical systems of the wonder-workers, magnetists, Spiritual healers, Holiness people, Dowie, Christian Scientists, etc., is not that they never do any good, but that they encumber the natural, reasonable science with a pall of superstition, extraneous, unverifiable doctrines, and crude methods, that not only lessen the success of their practitioners, but lead them to undertake the impossible, and that obscure the simple truth.

Los Angeles, Cal., June, 1904.

WRITTEN FOR THE HUMANITARIAN REVIEW.

LUTHER AND THE DEVIL.

WHAT THINK YE OF THIS, BELOVED?

BY STEPHEN D. PARRISH.

IN his *Life of Martin Luther* (Morris' translation), Julius Kostlin says Luther believed in the diabolical power of the devil, who menaced the souls of men and exerted a magical and terror-inspiring influence upon human beings during their natural life; and especially could he do grievous harm to children, bewitching the soul as well as the body.

This citation is made as a matter of authority, because many of the orthodox partisans ("fanatics," if you prefer,) will be inclined to denounce the following histories as untrue.

You have doubtless heard the story about Luther's encounter with the devil. That tale has been, and is yet, told with many variations. It was originally believed by all good Lutherans, and is yet nominally accepted by many of his followers, although this and similar stories are eliminated from the modern biographies of this great reformer, "the quasi-inspired Hun;" and they are also cut out from the later editions of his *Table Talks*. This is not done for the love of Luther, but for the protection of the institution drawing inspiration, in part, from the work he was engaged on when he came into contact with his Satanic Majesty.

This is a correct version of that occurrence: Luther was in his library preparing some important protests in writing, and in some way he accidentally overturned an ink-horn, the fluid spreading over and blotting a lot of valuable papers. He, as is well known, was a quick-tempered man, and far from being master of his passions in that respect; consequently he could

not, or at least did not, restrain the wholly unjustifiable expletive which popped out unbidden, and angrily seizing the ink-horn, he hurled it (as would an angry child) against the wall of the room, spattering the remainder of the ink thereon; and that spattering recorded a more vital and manly protest than much of his subsequent goose-quillings of delusions into the hearts of men and women. When Luther cooled off a little, he was heartily ashamed of this manifestation of an angry passion through him, "a chosen vessel." Some of his friends hearing the noise and unclerical language, came into the room to investigate. He was standing up (why does a man jump to his feet when mad?). The one first to enter the room found Martin in this posture, looking frightened, and of course mortified. This friend (a friend indeed, for he saved Luther and kept the scandal away from the opposition by suppressing it in the initiative,) guessing the true state of the case, immediately told the others and gave it out that Luther had seen the devil in person on that occasion; had called him loudly by name, and, cursing him, he hurled the ink-bottle at his head, resulting as above indicated.

This is the German relation of the rencounter of the hispid Luther with his Satanic Majesty, after the former had been barred out of the Castle church at Wittenberg on the Elbe. Analyze this story, and see how the truths (?) and the logic (?) intended to be conveyed fit into—in fact are but the sequence of the eschatology of the so-called primitive church, and indulge in your own conclusions if honest with self; if contra, "tell it not in Gath," and continue to ravish your conscience as Luther did—played "the elect of the Lord" about the devil and the ink-stand, and nominally cling to the fruitage of these matrices.

This version as above given being true, backed by history based on no postulation, the same is recommended to Sunday-school teachers—especially the Methodist, as the great Wesley once met the devil under similar circumstances.

Having gone this far, I will place before you some more facts, connected with the above reformer, which never appear

in ecclesiastical "campaign books" issued to—say the Y. M. C. A., Chr. Endeavorers and Epworth Leagues, and for the instruction of mankind in general.

A changeling, Webster says, is one left in place of another; as a child exchanged by the fairies. I have shown that Luther believed and taught that the devil did this. It is used in the same sense in one or two instances by Shakespeare. You *must* believe it, for there is Scriptural authority for it and a Bible ccommand—"Deliver us the men, the children of Belial, that we may put them to death."—Judges 20:13. Note that number 13, ye superstitious, and reflect that that command caused the conviction and execution of Jesus, and has resulted in more harm to the children of the Reformation than it ever did to the "men of Belial."

In his *Table Talk*, above referred to, Luther says: "Eight years ago I saw at Dessau a changeling twelve years old. This child did nothing but feed; it would eat as much as two farm laborers. It cried if anyone touched it, and was never happy but when mischief was abroad. I told the Prince of Anhalt [one of Luther's backers—S. D. P.] if I were in his place I would throw the child into the Moldau [river]; and I exhorted the villagers to pray God to take away the cursed thing out of the land. They followed my advice and their prayers were heard, for the creature died in less than two years."

It is said that Calvin was praying several years for the "bacon" of Servetus before God concluded to give him up and pacify the pertinacious Genevese. Anyway, the prayers were answered—"so they say."

E. C. Brewer, LL. D., author of the *History of Germany*, in commenting on Luther's conduct relative to that unfortunate child, says: "It is almost past credibility that a man like Luther should have written such horrible stuff as this; but we must bear in mind that the belief in witches prevailed among the wisest men and women long after the Reformation." The attempted "whitewashing" is quite natural, although it fails to "wipe away the black guilt." The question is, What think you of a divine institution founded on such "stuff," teaching

it, and bearing witness to the righteousness thereof? "This is the truth, and the truth will make you free," exclaims the thoughtless preacher, both twisting and misapplying the quotation. John 8:32.

Did it ever occur to you, reader, that this *truth*, about which theologians have been and are now so loudly shrieking (as applied by the church) is purely a relative term? The church—the Latin, the Greek, the Protestant, the Mormon, and some others, all, practically, built on the same divine(?) substratum—claims to have "the truth, the whole truth, and nothing but the truth"—inherent in each, and each different from the other. The Calvinists have sent millions of infants to hell!—but that was after death, and that sacrifice not being bloody enough, the godly minister ravished the hearts of deluded parents with such horrible nonsense. The early reformers, actuated by the "letter of the word" (in part quoted already in this article, and amended, as reported by Dr. Luke in Acts 13:10,) "fed the furnace," so to speak, with the flesh of innocent, unfortunate children; and this upheld by an institution claiming that it is infallible because based on the unchangeable word. No wonder that old lawyer misogynist exclaimed that a corporation (*ecclesia*) has no body to be hurt and no soul to be damned. Yet they tell us that their God speaks through this sort of an institution, and which upheld and premised such conduct as this reported by Rev. Mr. Brewer, mentioned above. Mr. B. was not a Catholic, nor a Greek, nor a Mormon.

The following tale is more revolting still, and occurred since the one first cited: Two parents, named Mahoney, believed that their healthy infant, between four and five years of age, had been exchanged by the devil for a delicate, sickly child belonging to a neighbor, whom they wanted to compel to come forward and claim her child. Mr. Brewer says: "They put the poor, wee thing, aged as stated, into a pot of water and set the pot on the fire. The little fellow screamed in its agony, exclaiming, 'I'm Johnny Mahoney! I'm Johnny Mahoney! Indeed I am, indeed I am! I am no changeling!' But there was

none to hear, none to pity. The child was boiled to death. I know not, in all the history of man, a more pitiable story; but if Luther had been by, his heart would not have relented, for he would have thought it meritorious to kill a child of the devil. (Acts 13:10.)" And then Rev. Brewer exclaims: "O religion, religion! how many sins are committed in thy name! Verily, there is no habitation of cruelty equal to religion, 'falsely so called'."

The missionaries can produce nothing from China on a par with this! No Yogi of the Ganges ever taught anything half as horrid as is crystallized in those murderous words of Luther! The Bible is bloody with such conduct and commands, yet some people call it divine!

Sunday-school teachers call particular attention to the cruelties of Herod and his slaughter of the innocents, and tell the little ones what great and good men have been the leaders in the church. Beyond their line of instructions, no one can go without incurring the anathema for invading the holy of holies.

Mrs. Bliven, you may finish the lesson in the Humanitarian Sunday school.

Richmond, Ky., May 30, 1904.

The "higher critics" within the church are doing far more, in their way, to destroy bibliolatry than all the Rationalists outside of the church. Rev. Robert Russell Booth, late moderator of the Presbyterian General Assembly, in a recent address before the Bible League, said: "Now we must fight treason in our very midst. Men are using their positions in our pulpits and chairs of learning to disseminate treason. Church collections, salaries, endowments, are being used to support those who talk higher criticism and to spread heresies. . . . If this continues, if the word of God as given to our fathers is whittled away by the ministers of our Protestant denominations, the time must come when for those always faithful to God there will be but one refuge, and that will be the Roman Catholic church, which, whatever it has added to the word of God, has taken nothing from it."

WRITTEN FOR THE HUMANITARIAN REVIEW.

JAMIESON'S
SCIENCE-ENGLISH
OR, READING BY SOUND.*

BY W. F. JAMIESON.

LIKE the Dutch preacher, "I want to say a few words before I begin!"

Remove your prejudices. We have no right to pre-judge anything. In the study of logic we learn that prejudice is a barrier to truth. "Prejudice is the spider of the mind." How much better this world would be if it would practice that splendid principle, "Prove all things; hold fast that which is good." I ask no more for what I am now offering, and will be satisfied with no less, than the application of this principle.

English orthography is false almost from beginning to end. It is my purpose to "cry aloud, spare not, lift up thy voice like a trumpet," concerning the iniquities of English orthography, to deliver millions of the human race from the bondage of unscientific spelling.

My system of representing English by sound is unique, and so easily learned that there is absolutely no need of retaining the old cumbersome, mind-stunting mode. I have devised a system which will bless the world if it has a chance to become known. My discovery will save children and adults years of useless toil. Is this not a glorious work to do? Why should not every friend of human advancement do something to redeem the English-speaking millions from unnecessary and hurtful mental toil? Two school-years will be saved to every

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child taught my new system of Science-English. In time, it will crowd its way into every school room, although I am aware that there are unprogressive, conservative school teachers who look upon new methods with distrust, but the race advances in spite of them.

Prof. F. W. Hoffman says: "It is well known that the greatest strides of civilization have been made in revolutionizing old ideas and customs through the medium of science. Those who have been the instigators of these scientific revolutions, have been the persecuted, the recipients of innumerable epithets." B. F. Underwood, before an audience of 500 college students, gave this advice: "By all means avoid the notion that we must hold to an idea because it is ancient. Primitive ideas generally are erroneous. Be ready to receive new ideas, to examine them in the light of your best knowledge, and to treat them with all the hospitality which you would show to a guest. Thereby you may make progress, and without this spirit and habit, you are liable to become stereotyped in thought and victims of that intellectual rigidity which Prof. Gunning used to say is the real sin against the Holy Ghost."

There are a few teachers, too few, alas! who are alive to reform—practical reformers, doing more to refine and elevate humanity than the people of any other profession.

There are 8,000,000 people in the United States who cannot read and write. They could be taught through my system to read with ease in less than ninety days. A great deal of money is expended every year to acquaint young men and women with Latin, Greek and Hebrew. What is the main object? To familiarize them with the English language. I am offering the race an art that would better fit them for the intelligent use of English than all the dead languages ever resurrected.

Through this new system the delights of correspondence will be increased; distinct articulation will be readily and systematically acquired; its reading pages will be an open ortho-epic dictionary, which will cause the standards of language to be more frequently and intelligently consulted; in fact, will make English-speaking people masters of their own language.

My desire is that others may become masters of this new art while I live, so that it can be taught extensively long after I sleep. It can be represented with pen or pencil; but best and swiftest with the typewriter. It is finely adapted to nearly all typewriters. If the friends of education knew the full import of what I am offering, I would have classes of thousands to instruct by mail immediately, and no teacher would lack work and fair compensation in this new field of labor. I attended a summer meeting in the state of New York, held in a large auditorium, and by personal solicitation organized a fine class, giving a public entertainment at the close of the Seven Degrees, which was attended by hundreds.

It has been said of spelling, "It is a thing which is no credit to know, but a disgrace not to know." Frequently printers, who are in the front ranks of good spellers, mis-spell the mis-spelling;* especially certain words, as *seperate* for *separate*, *loose* for *lose*, *brethern* for *brethren*, *judgement* for *judgment*, *principle* for *principal* and the reverse, *hazzard* for *hazard*, *preplex* for *perplex*, *recieve* for *receive*, etc.

I have attended assemblies addressed by cultivated speakers and heard such words as these: "*Centoor*," for *century*; "*architect*," *ch* as in *arch* instead of as in *ark*; "*e-roneous*," for *erroneous*; "*teeny*" or "*tinny*," for *tiny* (*i* long); "*acoostics*" for *acoustics*, "*ek-onomic*" for *economic*, etc. Are those people to blame for such wrong use of words? The present barbarous system of mis-spelling is far more to blame.

Science-English is a boon to mankind because of its expunging fanciful conceits which our progenitors thought were essential to good English. Why have more letters than are nec-

* In justice to printers, I must say that such typographical errors as here given as examples very rarely occur because the printer did not know how to spell the word, but because of inadvertence, a mere accidental interchange of types in placing them in the stick or in making changes by the corrected proof-sheet, etc. To "*know how*" and to "*do right*" are often two widely different things in all vocations. Even with a perfect system of phonetic spelling, printers would make errors like the above examples, though probably less frequently.—Ed.

essary? The word blessing, which now takes eight letters, can be better represented by four; and this is true of hundreds of words. It takes nine letters to spell Tennessee, while by my system four letters will spell it better. Is my condemnation of the common spelling true? What, then, is the plain duty of every person who speaks English? There is but one answer: quit the false and practice the true way.

I have invented a system of representing the English language which, in its simple beauty and scientific plainness, is worthy of our glorious English—easy to learn, easy to read, a constant delight to both old and young. I now proceed with

THE SECOND DEGREE.

THE FOUR DIPHTHONGS AND COMMON LETTERS.

i.—*old wa*: buy bye by die dye dice fie high hie lie lye light
nu wa: bi bi bi di di dis fi hi hi li li lit

might mite my nigh night pie rye site cite sight tight eye cry
 mi mit mi ni nit pi ri sit sit sit tit i kri

There are different pronunciations of i in *bind*. Some say beind; others say baind; still others buind. Such confusion is chargeable mainly to the common way of mis-spelling nearly all the words of the English language.

oi.—*old wa*: boy coy poise voice toy oil boil soil joy noise
nu wa: boi koi poiz vois toi oil boil soil joi noiz

ou.—*old wa*: bow bough cow row rouse rows mouse owl ounce
nu wa: bou bou kou rou rouz rouz mous owl ouns

house how now clown round doubt fowl scowl town hour prowl
 hous hou nou cloun round dout foul skoul toun our proul

New Englanders in general mispronounce the four words blew, blue, fluke, flute. The diphthong u, usually called long u, is quite different from oo in food; and it should not be confounded with the sound of you in the word youth, nor by u in the word unit.

u.—*old wa*: view stew dew due tune juice flew flue blew new
nu wa: vu stu du du tun jus flu flu blu nu

This second degree is as plan (long a) and simple as the first degree. [See REVIEW No. 18, for June.] The four degrees which

follow contain the nu characters, and the seventh degre is wholly in the nu system of Science-English; or, Reading bi Sound. When reduced to print, the teaching of this nu wa becomes a positive pleasure. Anyone who thoroughly acquires the entire seven degrez will be capable of teaching Science English.

Pentwater, Mich., June, 1904.

[These two lessons have been presented by the author to the readers of the REVIEW with the hope that they might thereby be awakened to such an interest in the new spelling as would cause them to desire a fuller acquaintance with it. For information as to the complete course, address W. F. Jamieson, Box 332, Pentwater, Mich., and say you have read his two articles in the REVIEW.—EDITOR.]

WRITTEN FOR THE HUMANITARIAN REVIEW.

THE "CHURCH OF HUMANITY" DEFENDED

BY W. H. KERR.

FROM Mr. Jamieson's remarks in the May REVIEW, it is evident he does not understand my proposed methods of teaching the facts about God by an organization of those who know them under the name of the Church of Humanity. Neither does he seem to understand my relation to that church.

I shall try again to make my position understood by Mr. Jamieson and other readers of the REVIEW.

I want it distinctly understood by all that the Church of Humanity is not "Kerr's church at Great Bend," as Mr. Jamieson terms it, any more than it is the church of each member of it, who when asked what their church is would reply, "the Church of Humanity," just as a Methodist would answer, "the Methodist church." If Mr. Jamieson joins it, it would then be his church just as much, and in the same sense, as it is mine. I want it also understood that I am neither dictator, ruler nor "boss," as Mr. Jamieson insinuates; but I am strictly a servant of the church, and all the members constitute the church.

I am teaching what they want taught, and am trying to unite them in a society, as they wish to be united, so they can have fellowship with those of like knowledge, and be able to employ teachers to spread and perpetuate the truths they have learned, and have them taught in a systematic way to their children. By virtue of my discovery that God is a myth like Santa Claus, which others have also made, I have a natural right to proclaim and teach it, and to try to organize those who have, and can learn it, into a society to perpetuate that teaching. In order to exercise that natural right, I have simply assumed the temporary title of International Instructor for the purpose of "calling the house to order" and getting ready to proceed with business. As soon as we have enough members collected to insure success, I shall call a convention of the members to formally organize the church, and then the members will take charge of organizing, and electing officers and defining their duties. Until that time comes, I must adopt some rules and regulations which I deem best for the interests of the church. Then I can retire and help to support instructors who will have the ability to give us courses of lectures and organize local church societies.

Friend Jamieson is about as afraid of the name "church" as the Christians are of the name "God." Both names are equally harmless, and are as innocent as "lamb" when understood. The name has nothing to do with any atrocities committed by societies or individuals bearing it. We do not refuse to retain the names plow, harrow, thresher etc., for the latest improved machinery, although the ancient implements bearing those names were horrid things, and would not be used today. Just so with the name church; it is the name of an organization to teach the people the facts about God. Now that we have learned more about him, we should teach it under the same name. It is the evolution of church teaching, and we all believe in evolution.

Friend Jamieson imagined I had reference to him as "dishing out errors in fine style," when I had only the teachers of idolatry in mind. It is truth we want taught to our children,

and, if we can get it dished out to them in fine style, with polished culture, done up in oratorical curves to please the eye and rhetorical boquets to tickle the ear, so much the better. I am sure I would be the last one to object to it.

Mr. Jamieson seems to fear free speech will be tabooed by the Church of Humanity. Well, to a certain extent it will be, as it always was and always will be in well-regulated society. The speech of the bar rooms and of the slums will be strictly tabooed. Mr. Jamieson would help to taboo it. No drunken Christian would be allowed to interrupt our services. Neither would the well-meaning Christian, drunk on the worship of heathen idols, be allowed to interrupt our meetings. They would be reminded that we and not they were the teachers.

If Mr. Jamieson or anyone else should wish to go to the Christian churches and hear them, they would always have that privilege so long as there are any such churches, but we will take no interest in keeping them up.

I still insist that the foundation bases on which Christianity rests are settled and positively known. It is positively known that God, Satan and the Holy Ghost are fabulous beings; that heaven and hell are myths, and that the resurrection on a great judgment day is a delusion. If Mr. Jamieson don't know these facts and is not able to teach them, others do, and they will come forward and begin teaching them in the service of the Church of Humanity. This is what I want my children taught, and what I am willing to pay handsomely for. Others who know these truths want them taught to their children, also, and thus save them from becoming idol-worshippers. I am perfectly aware of the fact that other churches have settled these questions in quite a different way, but it will be the duty of the Church of Humanity to unsettle the other churches.

Now I have backed up through Bro. Jamieson's comments and noted the main points, briefly, of our differences. He believes the truths on which the Church of Humanity is founded, but has a different method of promulgating them. He has no method, though, of knowing if he makes a single convert, or of retaining him if he did. He has no plans for making per-

manent local society for the people who may be won from idolatry. The best he can hope for is to amuse the people and himself for a few evenings in a few localities, and then the ever-present teachings of idolatry will go serenely on, and the momentary ripple will be as though it had never been.

The mighty battle of the ages is yet to be won. A world is yet on its knees worshipping idols, awaiting the services of the Church of Humanity to free it. It will take a million heroic men and women to devote their lives as instructors in the Church of Humanity, backed and supported by hundreds of millions of members, to free the people from the worship of idols. Then let all who will, come and help in the grand work.

Great Bend, Kansas, May 18, 1904.

SMILEOGRAPHS.

Pa (reading the Bible to Tommy)—"And they were both naked, the man and his wife, and were not ashamed."

Tommy—"Huh! That's nuthin'. When I was to the beach I saw mor'n a hunderd men and women with nuthin' much on, an' they wuzn't a little bit ashamed!"

—o—

What Satan is For.

"Lightning knocked the church steeple down," someone said to Brother Dickey.

"Yes; Satan's eyes always flash fire when he sees a church steeple gwine up."

"And here's a colored brother killed another at a camp meeting."

"Yes; Satan goes ter meetin' 'long wid de res' er dem, en sometimes shouts de loudes'."

"And a preacher was drowned in the river last week."

"Oh, yes; Satan's in de water, too. He 'bleege to go dar ter cool off."

"So you blame everything on Satan, do you?"

"Bress God; ain't dat what he's fer?"

—*Atlanta Constitution.*

THE HUMANITARIAN REVIEW

SINGLETON WATERS DAVIS, EDITOR.

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VOL. II.

LOS ANGELES, CAL., JULY, 1904.

No. 7.

EDITORIAL DEPARTMENT

BRIEF NOTES AND NOTICES.

THIS is Whole No. **19** of the REVIEW. How stands your account? See number on the wrapper.

I never demand payment for one or more copies of this magazine sent to anyone without his order.

N. B.—THE REVIEW is sent to those who order it till they order it discontinued, at which time all back dues must be paid.

Judge Parish B. Ladd will have an able scientific article in the August number of the REVIEW on "Germinal Sexuality in Nature."

If the REVIEW comes to you marked "sample copy," you will please examine it carefully, and if you find it seems to be worthy of your support, kindly send in your subscription.

Every Freethinker is more or less interested in the study of comparative religion, and so I think REVIEW readers would be interested in and benefitted by reading that very able little

work, "Buddhism or Christianity: Which?" A Lecture by C. W. G. Withee. Send two dimes to this office and I will send you a copy post free.

Chaldeo-Babylonian Civilization, by Judge Parish B. Ladd, in pamphlet form, good print, fine, heavy paper and neat cover, published and for sale at the REVIEW office; price 10c.

For only 15 cts. I will send you a copy of an extremely interesting little book, "Teachings of Jesus Not Adapted to Modern Civilization," by Geo. W. Brown, M. D. Order it *now*.

Every friend of the REVIEW should have on hand a supply of sample copies to hand out or send by mail at every favorable opportunity. For this purpose I will sell them at the rate of four copies for 25c., or 20 for \$1. "Lend a hand!"

Every reader of this magazine who is desirous of seeing it increase in circulation, size and quality, should at least make it a point to speak a good word for the HUMANITARIAN REVIEW whenever they meet or write to anyone who would be at all likely to become a subscriber.

In Prof. Jamieson's article in this magazine, page 555, in 10th line from bottom of page, I have erroneously printed "cloun" as the "nu wa" of spelling clown, whereas it should have been spelled kloun. I knew this, but unconsciously and unintentionally thus demonstrated the truth of my foot-note on the preceding page.

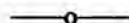
Any professed Liberal who expends fifty dollars a year, more or less, for cigars, or jewelry, or barbarous, inhumane amusement, and then refuses to pay one dollar a year for a good Liberal magazine on the ground that he (or she) "can't afford it," ought to be compelled to kiss the pope's toe three times a day until he repents!"

"The Christ of Primitive Christian Faith, In the Light of Religio-Historical Criticism," by Prof. Otto Pfleiderer, of the University of Berlin, translated from the original Ms. by Prof. W. H. Carruth, University of Kansas, and published as the leading article in *The Monist* of April, 1904, is an essay of

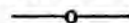
much value to those who are interested in the study of the basis of Christian theology, in the light of free, scientific criticism. The learned writer very justly considers the creeds and doctrines as based on "the Christ of Faith, not the Jesus of history," and inquires as to what the primitive notion of that Christ was and whence it came.



Another able contributor to the pages of the REVIEW will make his first appearance in the August number in an article on, "The as-yet Untranslated Bible," in which the attitude of Justice Brewer, U. S. Supreme Court, toward the higher criticism of the Bible, and faults of the translations, etc., are ably commented upon. This contributor is Chas. W. Smiley, A. M., of Boston, Mass., a gentleman of education and much experience as a writer and editor.



If you are interested in the study of the human mind, or soul, or spirit—whatever you may call it, you would be deeply interested in what is so calmly and conscientiously set forth in "Some Psychic Experiences of an Octogenarian: Are they Mediumistic, or Something Else? And, if Something Else, What Is That Something Else?" By Prof. J. S. Loveland. I have a small stock of the books at the REVIEW office and will gladly send you one on receipt of the price, 15 cents.



Temperance in all things useful and abstinence from all things more harmful than beneficial, is one principle necessary to be recognized and acted upon to secure physical and moral health. Not alone should human beings eat and drink in moderation the things necessary for the nutrition of the system, but they should abstain from eating, drinking or breathing that which does not contribute to bodily health and mental soundness a balance over and above the expenditure of vital and mental energy in obtaining, preparing, masticating, digesting and assimilating its nutritive and expelling from the system its non-usable or harmful elements. This, I think, is

a hygienic law, founded on physiological science, and of vast importance as a basis of moral as well as physical integrity—and the true scientific basis of “temperance reform.” And, I will add, temperance reform is a good thing, but the best time to begin the reform of a man is long before he is born.

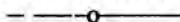
THE HUMANITARIAN REVIEW is a magazine for *thinkers*. If you are too indolent to think for yourself; or too cowardly, or too much absorbed in baser pursuits to think; or your brain is too much oppressed by gluttony and other forms of physiological transgression, or is not sufficiently developed; if for any reason you *can not, dare not or will not think*, you don't want this magazine; otherwise, you do.

The *Liberal Review*, that started into being with one foot in Chicago and the other in Kansas City, is now published in Chicago, and the late *Torch of Reason* is, apparently, without a successor after all; and, what is more lamentable, the Liberal University is without a representative periodical. In the May number of the *L. R.* is an eminently interesting article by Dr. Walter Worthington on “Prof. Herod D. Garrison: Expelled from the University of Chicago on account of his Heretical Views.”

A PARADOX OF LIBERALISM.

Is it not a shame, and a reproach to Liberalism in America, that nearly all of the periodicals devoted to its dissemination are continually appealing to their more generous patrons for “donations,” “emergency funds,” etc., on the ground that their legitimate patronage is insufficient for the maintenance of the publication? It seems to show up a large percentage of professed Liberals as inhumanly indifferent, or poverty-stricken, or basely penurious; or else the periodicals or their proprietors as unworthy of support; or, which I prefer to believe, it shows that there are very few real Liberal Freethinkers in America. If the first of these contingencies is true, Liberalism as a beneficent movement or “cause,” is a dismal fail-

ure; if the second contingency is true, the sooner the periodical dies the better, and no donations should be made to perpetuate the worse than useless weaklings; if the third contingency is true, the truly Liberal Rationalists should immediately combine in a restrictive, working organization that will differentiate the genuine from the mob of impotent pretenders. But there is one other contingency, of which I have no evidence of its being true but rumor, which is, that at least one or two of these donation solicitors are merely posing for what there is in it, and are really not so close upon "the ragged edge" as they pretend to be. It is hard to believe that any self-respecting and honest publisher could do this, and it is to be hoped that those publishers are just as "hard up" as they profess to be rather than hypocritical leeches. Donations to a good cause are commendable, but they should be voluntary offerings, and no Liberal editor or publisher should ever resort to begging, to the violation of his own self-respect and the honor and dignity of his publication.



THE GOD OF CHRISTIAN SCIENCE.

A Christian Scientist of this city, in a letter published in the *L. A. Times* some weeks ago, says: "Christian Scientists do not realize God as a personal being" but "realize him to be an infinite Personality." Let us see: Webster says: "Personal, *a.* Pertaining to, or denoting, a person. Personality, *n.* That which constitutes, or pertains to a person." Hence we see the two words are essentially the same—in the one case used as an adjective, in the other as a noun. Person, Webster defines, "a living human being." Hence an "infinite personality" is the totality of the constituents of a living human being without limitations! That which is without limitations in all that pertains to it is *the universe*, because anything outside of the universe would render whatever one applied that name to *not* the universe. Hence, the Chr. Science idea is, God is an anthropomorphic universe!—a kind of pantheism. That is, that the infinite whole of all that is in time and space has personality—that which pertains to a person—that is, a living

human being. But this is an impossibility, for a person is dependent upon environment, and that which is infinite in all of its attributes, including universality, can have no environment.

W. S. Bell, the widely-known Freethought lecturer, has recently removed from Denver to Los Angeles, where he has decided to make his home. Mr. Bell made a call at this office a few days ago, and he informed me that the demand for lectures where an admittance fee is demanded has declined to zero, and he, like the other old-time itinerants, Dr. York, Professor Jamieson, and many others once popular and successful, is not now in the lecture field. It is too bad that these men who devoted the best days of their manhood to such a noble work are now, at the approach of old age, forced to seek new and unfamiliar vocations for earning a livelihood.

DECORATED PAINE MONUMENT.

It is with gratification I am able to clip the following news item from the New Rochelle (N. Y.) *Press News* of May 31st, showing that Thomas Paine as a hero of the Revolution was appropriately remembered on Decoration Day, 1904, for which I extend to James B. Elliott a unanimous vote of thanks on behalf the REVIEW readers. The *News* says:

Mr. J. B. Elliott, of Philadelphia, was in New Rochelle yesterday and put flowers on the Paine monument, and was pleased to see the people object to the conduct of the State of Pennsylvania for not having the portraits of Thomas Paine, James Monroe and Thomas Jefferson put on exhibition at the St. Louis Fair.

Much depends upon the kind and color of the intellectual spectacles one looks through, or whether he looks through any, what his views may be of even very simple matters. The Christian Scientists, for instance, try to prove the truth of their theories by statements that appear to the Rationalist as the height of absurdity. In the *L. A. Herald*, recently, a "Scientist," in defense of the C. S. doctrines, makes the following statements, which from my point of view confute in-

stead of support those doctrines: "Now that it [Chr. Sci.] is known to be the absolute word of God to this generation," etc. "Every true Christian Scientist has an absolute knowledge that Christian Science is not mesmerism, hypnotism, or suggestion; neither has it any affinity with or semblance to either of these doctrines." [Note, that nobody ever claimed that the "doctrines" were the same, but the *principle* of cure and the *power* which cures are identical.—Ed.] "Who can know better what this science is and whence derived than Mrs. Eddy?" [Any and all who understand the principles of the *real* sciences of physiology and the new psychology, which Mrs. Eddy does not, as her writings demonstrate, and as evidenced by this next assertion, quoted from Mrs. Eddy herself.—Ed.] "The Bible has been my only text-book. I have had no other guide." "The Bible and 'Science and Health' are the text-books and guides of all true Chr. Scientists. [Which accounts for their errors and absurdities.] They teach no power apart from God." [Which is straight pagan pantheism.—Ed.]

—o—

The burning of the steamship General Slocum, resulting in the loss of nearly one thousand lives, is one of the saddest catastrophes that has occurred since the Mount Pelee eruption. It brings with all its horror and bitter sorrows at least two important lessons: First, that far better governmental surveillance of passenger craft is necessary for the prevention of such avoidable calamities; and second, that such catastrophes are natural occurrences, as completely under natural law as the falling of Newton's apple and the swing of the planets around the sun, and that "a kind and merciful Heavenly Father" does not exist, or, if he does exist, he is just as impotent as man to prevent such awful casualties. Some Christian preachers said the Iroquois theater horror was a curse of God ordained as a penalty for theater-going, notwithstanding that a large proportion of the victims were little children. But what of this? A thousand of "his own peculiar people," people of a Christian church and children of a Christian Sunday school out of the grimy, gloomy city for a breath of fresh air and a few hours of innocent joyousness, suddenly enveloped in fiery flames and pitiless waves, with no "eye to pity," no "arm to save!"

BOOK REVIEWS AND NOTICES.

DIAGNOSIS FROM THE EYE. A New Art of Diagnosing with perfect certainty from the Iris of the Eye the Normal and Abnormal Conditions of the Organism in General and of the Different Organs in Particular: a Scientific Essay for the Public and Medical Profession. By Henry Edward Lane, M. D. With Original Illustrations. Large 8vo., 156 pages, cloth; price \$2. Kosmos Pub'g Co., Chicago, Ill.

This book may be of value as giving new and useful means of diagnosis for the use of physicians, but it is not adapted to popular use, notwithstanding the publishers' claims to the contrary. But, I must say, the entire theory upon which the practice of diagnosing by the eye, as set forth in this book, is apparently based upon wholly inadequate observation coupled with extreme credulity. One who offers his observation of natural phenomena as evidence of the truth of a scientific theory and in connection therewith repeats in all seriousness such tales of the strength and agility of certain titled persons of Europe as this author does on pages 16 to 18, inclusive, should be considered of little or no weight as an authority. In my opinion this "science" is of quite the same character as that of palmistry or of astrology.

THE FOUNDATION OF ALL REFORM: a Guide to Health, Wealth and Freedom. A Popular Treatise on the Diet Question. By Otto Carque. 8vo, 68 pages, cloth; price 50 cts. Kosmos Publishing Co., 765 N. Clark st., Chicago, Ill.

Some idea of the nature and scope of this little book may be obtained by reading the table of contents, which is as follows for the six chapters: 1, Man's position in nature; 2, Chemistry and physiology of nutrition; 3, The raw food question; 4, The superiority of the Fruitarian diet; 5, Diet reform, the ultimate solution of the economic and social problems; 6, The ethics of diet reform. The work is well written and neatly printed, and is adapted to popular use. To those interested in the subject of the reformation—rather, the development of the race and improvement of society by reforming or developing

the individual rather than by "merely everthrowing political and religious systems," the book will be of much value.

IMMORTALITY. A Lecture by C. W. G. Withee before the Los Angeles (Cal.) Liberal Club, March 13, 1904. Pamphlet of 33 pages. Published by the author at St. Paul, Minn.

When this lecture was delivered in this city it was received as the very ablest ever presented before the Club. Critics were there with note-books in hand and, at first, chuckling with delight at the prospect of an easy polemic victory in the discussion to follow the principal address. But ere the speaker had half finished his address, the note-books had quietly disappeared; and when he had finished, the champions of the various spiritistic theories of an immortality of individual consciousness prudently refused to enter the arena. However, some of them ventured to propose to Mr. Withee a few questions which they hoped would prove too knotty for him, but the way in which he cracked their nuts "brought down the house" every time; and then the critics retired, averring in one breath that there was nothing to reply to, and in the next that the time was too short to do the subject justice! Reader, be you Materialist, Spiritualist, Christian or Agnostic, you should read this booklet. I don't know the price; probably two dimes would fetch it.

HAPPINESS AND MARRIAGE. By Elizabeth Towne. Pamphlet of 78 pages; price 50 cents. Published by the authoress, Holyoke, Mass.

The writer of this book is the editor of *Nautilus*, a popular and successful "New Thought" paper. The several chapters, I infer, originally appeared in that paper as editorial replies to queries of certain correspondents, who seem to consider the breezy but shrewd editor as something of an oracle, and who, for the most part, seem to have imagined that in marrying they had failed to find their "true soul mate," and were seeking for authoritative confirmation of their suspicions and advice to quit and try it over. They got neither, but some pretty good advice instead, though considerably mixed with certain redundant New Thought theories.

COMMUNICATIONS.

~~re.~~ That a letter is printed in this department does not imply that the editor endorses everything or even anything the writer says; each writer is alone responsible for what he says, and he may or may not express the sentiments of the editor.

—o—
Summerland, Cal., June 13, 1904.

Dear Sir and Brother—I am sending you a package of my booklets—"Some Psychic Experiences of an Octogenarian"—and hope you will want more.

In that work I have endeavored to state the facts as concisely as possible, and leave to the judgment of the reader the conclusions which those facts may force upon him.

The easiest solution, looking upon the mere surface, is the Spiritistic; but diving deeper presents problems which are not so easily solved. The one which perplexes me above all others is this: How can there be thinking without brain? When that can be shown to be possible, the spirit phenomena will be a complete demonstration of the continuity of life. But to show how some of the Spiritistic phenomena are the products of the material human brain, has not as yet been done.

I will be glad to send an occasional article for the REVIEW. Should have been down to Los Angeles months ago but for my persistent rheumatism.

Fraternally thine,

J. S. LOVELAND.

—o—
Boston, May 20, 1904.

EDITOR REVIEW—Please send me a copy of Judge Ladd's "Chaldeo-Babylonian Civilization" for stamps enclosed.

The children's Sunday schools are a step in the right direction. To my mind the process of evolution is now shaping our public sociology into the position where Humanitarianism as a social, and ethics as a moral, guide shall replace the exist-

ing systems, which have so miserably failed to develop the best principles of the human race. All Rationalists should realize that the church is our enemy. We should endeavor to prevent the perpetuation of this baneful institution, "the church" in a new garb, with a revised modern religion, from preying on civilization and exacting tribute in the future. This will soon be the problem which we must face. Priests and preachers are daily taking broader stands as fast as they dare declare their thoughts. The battle against the Bible and orthodoxy is won; but the church will not willingly give up its vast properties and mercenary advantages and power. It has always been churchianity against which we have fought, and unless much work is done, the church will gradually take over the new principles; like a man putting on a new suit of clothes, he is still the same man—and the church will be the same old church. Sincerely, JOHN H. MEANS, JR.

—o—

Pentwater, Mich., June 9, 1904.

Dear Friend Davis—June number of the REVIEW is superb. It's a shame Liberals do not sustain you better, as you deserve.

My friend, Robert Gunther, in his letter in the June number, says: "I am astonished to see Mr. Jamieson talk about 'our peerless English language.' I am afraid English is the only language Mr. Jamieson speaks; and a person who speaks but one language knows nothing about languages, for a person must be able to compare one with another before he can know which is best."

Always willing am I to learn. If Mr. Gunther has knowledge which I do not possess, I shall be glad to light my rush by his luminary. I was not aware that "a person who speaks but one language knows nothing about languages." Will Mr. Gunther stand by that declaration? Furthermore, will he kindly inform me which language is the equal of English? I will promise to learn it at once—for I want the best.

I once held a debate with a gentleman—Rev. Dr. Ditzler—who boasted of his seventeen languages; and yet I reminded him of the fact that it would have been better to speak com-

mon sense in one language than his theological nonsense in seventeen tongues! But Brother Gunther is a common-sense thinker, and will, doubtless, help us all to new thought.

My friend Gunther says: "I hope Jamieson will not get into Mr. Moore's habits." Mr. Moore is a unique writer, a college man, and a kindly-disposed gentleman; one of his best "habits" is his—to acknowledge an error when made clear to his mind.

Truly,

W. F. JAMIESON.

—o—

730 E. 10th st., Los Angeles, Cal., June 14, 1904.

Dear Mr. Davis—The *REVIEW* grows better and better, both in appearance and character of contents. I like the color and style of the June issue very much. I wish I had the means to help it to take the place of the *Free Thought Magazine*. I mean by this, principally, that I wish you could illustrate with photo-engravings of authors as did the *Magazine*.

If our Liberal publications could be patronized as they ought to be, in a liberal manner, the publishers could make them more popular by illustrating with original drawings by artists, and first-class half-tone illustrations of all kinds—portraits, scenic and scientific illustrations, etc. Magazines that do not illustrate are at odds, because it is the popular method and attracts. On that account I wish to see it in Freethought literature. It is the fault of the Liberals. Freethought editors are as alive as secular and religious publishers and editors, but, like the great mass of their fellow Liberals, are not financially able to do all they wish to; but I think there are enough professing Freethinkers who could do more than they do if they were half as zealous in the propagation of their beliefs as the church people are.

I do not suppose that you are not fully aware of all this and much more than I have written, but I have told what I think, and am eased!

F. E. STURGIS.

[Friend Sturgis is right. It has been my ambition from the first to make the *REVIEW* a first-class, illustrated magazine, of wide scope, but I *cannot* do so without the hearty co-operation of those who would be benefitted by such excellence.—ED.]

Washington, D. C., June 18, 1904.

EDITOR REVIEW—I can but admire Mrs. Bliven's intelligence and industry in the matter of the Sunday school tracts. Had we a Sunday school based on the truths of science, and teachers whose minds were free of theological bias, the Leaflets would be used and appreciated. But as long as theology rules in the church, Sunday school, family and the state, the Leaflets will be ignored and boycotted.

There is nothing unproved theology dreads and fears so much as proved and demonstrated science. That the children of the land should learn to think, reason and prove, is the demand the future generations make of the present. But theology, with its miracles, will bind the human mind as much and as long as possible. Even many teachers of pure and applied science betray the truths nature has taught them and bow to theology.

What is needed, seems to be a sinking fund to pay men and women whose natures have been so enlarged that they grasp these statements: "Truth alone is cosmopolitan, and in science alone does truth reside. Science, the one universal language of Nature herself. The hope of science is the hope of the world." Young men and women taught daily on these lines of thought will learn the beauty of facts in their integrity and truth in its purity. Then "science will learn what it has never known—to live with the common people and mingle its life with theirs." Theology warps and twists the minds of students and sends them forth committed to teach, and doing nothing else but gaining influence and money by this means.

MRS. M. M. TURNER.

—O—

I have received a bright letter from a warm friend of the REVIEW in Houston, Tex., and I want to print it "awful bad," but he is so bashful that he won't allow me to print his name, and, you know, nothing gets into this magazine unless accompanied by the writer's name, and the rule knocks out the letter. The writer sent me a dollar for the S. S. Leaflet fund, and expresses himself enthusiastically in favor of the plan; and Mrs. Bliven and I are both grateful to our *practical* friend.—ED.]

CHILDREN'S DEPARTMENT

FOR WIDE-AWAKE GIRLS AND BOYS.

He who educates a nation's children shapes its destiny.—LINCOLN.

WRITTEN FOR THE HUMANITARIAN REVIEW.

FLOWERS.

BY MRS. C. K. SMITH.

Do they think, or do they know,
That the rain-drops make them grow?
Do they have their feelings hurt
When they're trampled in the dirt?

Do they miss their fellow flowers
When transferred to other bowers?
Do they love some more than others,
As if truly they were brothers?

Do they certainly aspire
To reach objects that are higher?—
As if emulous, like men,
To equality attain!

San Diego, Cal., June, 1904.

HUMANITARIAN SUNDAY SCHOOL LEAFLETS NOW READY.

Send 10 cents for 25 copies of this Leaflet (No. 1.) and distribute them. If the Lessons are liked, so that 40 persons will subscribe \$1. for 25 copies of a new Leaflet every month for a year, i.e., 300 for \$1., we will print a new Leaflet every month. The Lessons are intended for use in homes, schools, or Sunday schools, to help teach morality, health, nature-study, and good citizenship. Send direct to the REVIEW office, 852 E. Lee st., Los Angeles, Cal., or to ELIZA MOWRY BLIVEN, Brooklyn, Ct.

HUMANITARIAN S. S. LESSONS.

 PREPARED EXPRESSLY FOR THE HUMANITARIAN REVIEW,

 BY ELIZA MOWRY BLIVEN.

LESSON FOR LITTLE ONES.

*Why Sheep Do Right.**By F. J. Gould.*

I stood in the valley and looked up at the broad side of the mountain. In some places I saw dark rocks; in other places, stretches of green grass. As the sky grew dark, I heard the voice of a man, calling; and before him, hundreds of white things running toward the valley; it was the shepherd and his sheep. Down the mountain path came the white sheep. Now and then one strayed away; but soon, with a sudden leap, it rejoined its companions. Thus toward the valley the flock passed. Was it the man who kept the sheep in the right way? No; it was the watchful dog! And were the sheep good creatures for going the right way to the shelter and fold in the valley? Good? They simply went right because they were afraid of the dog—not afraid of his bark, though they started at his rough yelp; but afraid of his teeth, his bite, and the pain they feel if he bit them.

Why We Should Do Right.—A four-year-old child went out and saw a tortoise—a slow, patient, crawling tortoise. Little Theodore picked up a stone, and was on the point of flinging it at the tortoise, but he stopped. "Poor little crawling thing," little Theodore Parker said to himself, "I must not hurt it." He dropped the stone and went home. "Mother," said the child, "I thought I must not hurt the tortoise. What made me drop the stone?" "Your conscience, dear," answered the mother.

 Leicester, England.

LESSON FOR BOYS AND GIRLS.

*Don't Kill for Sport.**By Milo Leon Norton.*

Boys and girls, my appeal to you is not to kill for the brutal pleasure of taking life. One of the first ambitions of a boy is to become the owner of a gun, and a gun is an implement of death. Every bird, beast, fish and insect in the world has a right to live; [and we are only justifiable in killing venomous and dangerous ones on the ground of self-defense, on the principle that "self-preservation is the first law of na-

ture."] In the economy of nature, each has its place. When you destroy life, do you not interfere with and disturb "the perfectly balanced processes of nature?" You say animals destroy one another. True, but seldom for the *fun* of killing; they kill to defend or sustain life. Savages kill mainly for food and protection.

Boys, I will tell you of a better way. Instead of a gun, get a camera. It costs no more, and, instead of inciting to murder, it awakens the sentiments of art and refinement. To hunt with a camera is as exciting as to hunt with a gun, besides being harmless.

Girls, do all in your power to discourage needless killing. *Don't wear dead birds or parts of birds on your hats.* [Nor furs, which for the most part are worn not for comfort, or as a necessity, but for mere show. Both the beaver and the seal are almost human in many of their traits.—ED.] No matter what Fashion says, you say *No!*

LESSON FOR GROWN FOLKS.

Building Righteousness. By Eliza Mowry Bliven.

Righteousness is doing as we ought to do to our fellow men, caring for our own health and morals, and being good citizens. Certain political laws are intended to prevent wrongdoing, and help the people to be just and live harmoniously. But money-greed so largely rules in politics that the building of righteousness needs other means and laws.

Our forefathers founded churches and schools to promote righteousness by teaching the people to fear a god, a devil and an everlasting hell, and hope for forgiveness of sins and a reward of eternal happiness in heaven. But the progress of human evolution or civilization is by schools, newspapers, magazines, books, making and enforcing of laws, the various industries, the investigations of scientists, etc.; and along with this we see the continuation of wrong doing—vices, social evils, crimes, drunkenness, etc., which shows that the Bible doctrines are not successful in building righteousness, and are not all true. Scientists find no gods, devils, hell or heaven anywhere, but they do find causes for all of nature's changes, irrespective of man's wishes or fears, piety or profanity. They find, too, that man's success and happiness depend on his knowledge and heed of nature's laws; and also his knowledge of the needs and abilities of mankind.

The Humanitarian Sunday School should search out and

provide lessons on moral laws, to lead the people to understand the meaning and value of true righteousness, and fear the real evils from wrong doing. As there is a right and a wrong to every kind of human activity, and these activities are millions, there is a vast field for searching, and many lessons needed.

Choose any virtue or vice, or questionable act; study it from all sides; condense the most important facts or reasons into short, interesting Lessons of from 100 to 200 words, for Little Ones, or Boys and Girls, or for Adults, or for each, and send to me for the HUMANITARIAN REVIEW and the Leaflets. We should be builders of righteousness wherever we see a chance.

Brooklyn, Conn.

Prices of the S. S. Lesson Leaflets.—25 Leaflets, 10 cents; or a package of 25 each month for three months, for 25 cents, or for a year for \$1. *Many small orders* are preferred to a few large ones. I shall even send *free* to those *unable* to pay.

THE HUMANITARIAN REVIEW has been admitted to second class entry by the postoffice department. Single copies may now be sent through the mails for a one-cent stamp. Friends of this magazine may benefit both the REVIEW and others by sending a few copies each month to people they have reason to think would read and appreciate them.

If you will buy some of the little books I advertise as for sale at this office, you will help the REVIEW a little and get more than your money's worth yourself. These books are good to read, and good to give or lend to your inquiring neighbors.

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<i>Modern Civilization;</i>	Dr. Brown	15
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If you are liberal-minded, interested in learning and propagating truth that will dispel the hoary errors and moldy superstitions of the mind-enslaving and degrading dogmatic theology called Christian religion, and establish in its place a truly humanitarian “religion” based on science, not mythology, give your support to the HUMANITARIAN REVIEW. A sample copy for 10 cents, or three months’ trial for 25 cents.

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No. 20.

AUGUST, 1904.

VOL. II
No. 8.

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THOMAS PAINE.

Revolutionary Patriot who suggested to President Jefferson
the advisability of the Louisiana Purchase.

THE HUMANITARIAN REVIEW

VOL. II

LOS ANGELES, CAL., AUGUST, 1904.

No. 8.

WRITTEN FOR THE HUMANITARIAN REVIEW.

THE AS-YET UNTRANSLATED BIBLE

BY CHAS. W. SMILEY, A. M.

THE statements found upon pages 513 and 523 of this magazine (REVIEW for June) indicate an interest which this article will seek to foster.

Justice Brewer, of the U. S. Supreme Court, and many other laymen of the Christian church have discovered something that amazes them. A movement among clergymen who are inclined to be scholarly has attained great headway, and a hundred volumes bear witness to the wide-spread disposition of these men to "treat the Bible as any other book." In exactly the way that botanists dissect flowers and biologists cut up cats, these men, mostly doctors of divinity and professors in theological schools, pick the Bible to pieces and throw down the rubbish. What Paine, Voltaire and Ingersoll did in a flippant vein of humour, these solemn owls are doing reverently, soberly, earnestly, prayerfully; but they are doing it themselves, lest more Renans, Strausses, Gibbons, and Rousseaus do it for them. They have far out-stipped all seven of

these "infidels" in the same job, both as to careful scholarship and iconoclastic results, and they have published more volumes. As they do not indulge in abuse and sarcasm, the world heeds them but little.

If the liberal and freethought people would keep posted on the movements of the so-called higher criticism, or even read the histories of it already published, they would find more solid satisfaction therein than in half the "Liberal" periodicals, because these are so insane in their wildness.

Justice Brewer discovers that we are living in an age of iconoclasm when "destructive criticism runs rampant." Yet it is all so careful, so scholarly, that few attempt to pick up the pieces and paste them together, when Christian ministers have torn leaves out of the Bible and scattered the little bits on the ground. It is a hopeless task. Fraud once exposed is "done for," and we wonder what it was "begun for." The Christian's 1611 Bible so reeks with what is false that not a page is safe from the iconoclasm of the doctors of divinity who have adopted the "scientific method" of investigation.

President Andrew D. White's book on "The Warfare of Science and Religion" was an eye-opener to the theologians. They have found out that theological bluff, their only weapon, is rusted out with age.

These higher critics have totally abandoned the idea of an inspired-infallible word of God, and they teach the youngsters in the theological schools that their Bible is the work of man, not of God. Of course all this would be "shocking" but that the church people are so occupied with getting money, or fame, or political influence, or social standing, or divorces, or hundred-dollar dogs in lieu of children, or bicycles, or automobiles, or trips to Europe, or operations for appendicitis, or ovariectomy, or the suppression of vivisection, vaccination and cruelty to cats, that they really have not time left to learn what the higher critics are about. In a word, let us tell them: Your clergy will read out the high-sounding language of the King James Bible every Sunday just so long as you pay money for their support; but privately among themselves they will

have totally ruined this Bible before 1920 A. D.; and they will be scholarly, sincere, reverent and truthful in the doing of it. They have a sublime faith that though they see no escape from this result, yet somehow all will be well. Scholarly research can with them produce no other conclusion than that the Bible is "a crazy-quilt of untrue history, distorted science, impractical morality, and early vague fore-shadowings of the unknown and unknowable."

But long before 1920 A. D. I hope to have satisfied Justice Brewer and all the others who see "destructive criticism run rampant" that they are witnessing the necessary destruction that goes on continually in every city for wise ends. At the corner of 14th and G sts., Washington, Justice Brewer, in 1902, saw a historic and quite stately church, the Foundry Methodist in which President Hayes worshiped, razed to the ground by vandal negroes. He must have said, as did I, "What a pity!" But it had to come down. Its people no longer lived near by, but away off "up town." The street, no longer residential, was required for business. Foundry Church had to be destroyed: so must the 1611, the 1885, and even the 1901, Bibles. Indeed the latter, with 35,000 changes from the former, would seem to be fatal to the King James. What can all this mean?

Just this: The Hebrew text of Old Testament writings and the Greek text of New Testament writings have never been translated into any other languages. Am I crazy in making such a sweeping assertion? If so, more's the pity; for, if our Bibles are translations, then is the whole mess rubbish. Be patient, Judge Brewer! The infidels and their imitators, the higher critics, are good for the total destruction of every volume put out by the American Bible Society or the British and Foreign Bible Society in more than 200 languages and dialects, at a cost of many millions of dollars. I am not alluding to unimportant variations, nor am I quibbling.

The basic and essential conceptions in the Hebrew and Greek regarding the moral degeneracy of human nature and its replacement by one of unsullied grandeur have never been

touched by any translation except to obscure or obliterate them. Scarcely a teaching of Christianity as we see it today finds its warrant in those writings. All the creeds, and such isms as Adventism, Christadelphianism, Dowieism and a hundred more are built on the foolish declarations contained in these Bible-Society Bibles. You can prove anything out of them.

Dr. Treadwell Walden placed before the Revision Commission of 1881-85 copies of his volume on the "Great Meaning of the word *Metanoia*." Many of them wrote to him that of course he was right in his statements that this word does not mean "repentance." This is a sorrow for confessed wrongdoing; but *metanoia* means "a change of mind," as when one has decided on a course of action in the light of new knowledge, he "changes his mind" and pursues a new course. There is no such word as "repentance" in the Greek text. There is no such word as "forgiveness" there. There is no "hell" there. There is no "heaven" there. There is no such thing as "a resurrection from the dead" beyond the grave there. Five hundred other conceptions which these modern Bible makers know are not in the Greek text, they have thrust into their "Bibles" for financial and creedal purposes. If they were morally responsible beings, which they are not, I could say they are a dishonest pack of liars; as it is, they know no better. They are bright and shining illustrations of the fallen nature of man. I am not indulging in exaggeration. They have minds that are incapacitated for seeing truth in its relations. The Hebrew scriptures describe minutely how the mind gets into this debased condition, and how to get out of it. A hundred theological-seminary professors of the Hebrew language, in the United States, are teaching the absurd traditional renderings to young men, and not one of them understands enough Hebrew to find there a description of their own debased mental states and the mode of recovery therefrom.

As big men as Philip Schaff and B. F. Westcott wrote Walden, in private letters, that he was right. Walden has published a score of their letters, which prove that in private let-

ters they are truthful, but in making Bibles they are not; and their excuses were as puerile as the Negro's explanation of how the hen got under his coat—"It just flew there, boss."

Strangely, the Jewish rabbis and scholars are as badly off. I have examined their translations of their own scriptures. Yesterday I met a Jewish scholar who is familiar with the English, French, German, Russian, Latin, Greek and Hebrew languages, and another who teaches the Hebrew to the Jewish children of the Boston Synagogue. To each, separately, I said: "What does the Hebrew word in Gen. 19:24 mean which you call *gophriyth*?" Each independently replied, "brimstone." Every Christian who pretends to know the Hebrew alphabet will say "brimstone." But I replied: "You know that *gophriyth* does not mean brimstone, but means gophr-juice, and that *gophr* is the name of a tree. They assented, and everybody *must* assent to this. Then, why say Sodom and Gomorrah had a dose of *esh* (which is not fire) and brimstone (which should be gophr-juice)? "Well, that's what we've always been taught," said they.

Then I asked: "What does the Hebrew word *adamah* in Gen. 3:17 mean?" Promptly these learned Jews, and every theological professor replies "earth." Yes? But is not this word your "Adam" with a feminine suffix, just as we make poetess out of poet, and does not *adamah* mean a female adam, as surely as a female bull is a cow? "Oh, yes; but"—So God cursed the earth when the Hebrew reads feminine of *adam*, and everyone knows it! But it was not "cursed." I have written to Christian professors of geology to know if, as a fact, the earth got cursed 6000 years ago. They are unanimous that it did not, and the Hebrew text does not say that it did.

I can cite a thousand cases of as gross absurdity in the pretended Christian Bibles which the higher criticism is, on other grounds, tearing all to pieces.

Justice Brewer wisely asks that rather they turn their attention to correcting the translations. But if he knew what a correct translation would do to the creeds and the church, would he take this attitude? The church in general don't

want a correct translation. It wants the untruths which bolster creeds, if I read aright its motives and actions.

Of the real contents of those untranslated documents, I have not space here to write, but their grandeur passes every expectation. Their real character is totally and every way different from what has been supposed. They contain no reliable history, and were not intended for history, but something much better.

Boston, Mass., June 9, 1904.

THE STUDY OF PHYSICS.

"We begin to have adequate knowledge of a fact only when we measure it. Any teaching which does not insist upon the philosophical and quantitative relations, . . . does not teach the science of physics. Facts are but the raw materials of knowledge upon which the reasoning faculties must be exerted in order to extract the hidden principles of nature.

"That alone is true and successful study which cultivates logical power in dealing with phenomena, gives a tenacious hold upon what is known and adds at least something of how the field in present possession of the science was explored and occupied."—*Prof. F. E. Beach, in Pop. Sci. Monthly.*



EDUCATION AND INDUSTRY.

"A wonderful future lies before our agriculture when it shall be thoroughly permeated by the modern scientific and system-loving spirit, and its various branches shall follow the dictates of science, under the guidance of trained men.

"In the marvelously complicated phenomena of modern trade, commerce, production and manufacture, there is ample scope for the most scientific minds and the most critical intellects; and if commerce is to be treated from the higher and wider view-point, it must be approached in the broader spirit of impartial scientific investigation. At every point business has touched upon a science or a possible science.

"This new *regime* has given to its laws such precision, to its processes such rapidity and continuity, and to its leaders such a scope for power, that men of systematically-trained perceptive faculties and reasoning powers are required for it."

—*Prof. Edw. D. Jones, in Pop. Sci. Monthly.*

WRITTEN FOR THE HUMANITARIAN REVIEW.

GERMINAL SEXUALITY IN NATURE

BY JUDGE PARISH B. LADD.

INTRODUCTORY.

UNDER the above heading I intend to treat the subject of biological sexuality along the lines of sex, reproduction, cell germs, zoology, embryology, physiology and botany. The subject is voluminous, and along broad lines; but in a short article like this only points can be made.

The source of life, as treated at this time by scientists, stands in the first rank, and calls for more profound thought than any other branch of learning. We are all more or less familiar with astronomy, geology, paleontology, and even evolution; but with the source of life, which involves sexuality and what we call life-germs, we still lurk on the borders of wonderland.

SEXUALITY.

In all the many-celled animals and plants successive lives are secured by reproductive cells; i. e., by cells which divide into one or more organisms. Keeping the matter of sex before us, these cells are known to be of two kinds: the passive ovum of the animal and ovule of the plant as one kind, and the spermatozoon of the male as the other. These cells are the sexual germs of life, but they are of short duration unless a union be formed; for a little time life is manifest, then all is still. The male and female cells are quite different: the male, active and aggressive; the female, pas-

sive and receptive; the one is at peace with its environment, the other at war with its neighbors. In the union of these bodies coalescence does not take place; there is no merging of their separate properties; it is but a simple partnership for the propagation of species. (A few biologists do not agree to this.) In this junction fertilization takes place, a new life begins. The most important question here arises, why this junction? There is no junction between two ovules or two ovums, or between two spermatozoons. This union can only be the result of attraction or gravitation.* But from whence and why this attraction? This question has never been, nor will it, probably, ever be settled. It has been demonstrated that the chemical properties of the ovule and of the spermatozoon are quite different. In this chemical difference must lie the affinity which gives rise to the force causing opposites to unite.

We learn that the sexual germs commence with the microscopic cell; for it is in the nucleus of this cell that affinity and attraction have been discovered. That this affinity and attraction are carried through all the higher forms of life is self-apparent; nor is it confined to the animal world, but extends to the vegetable kingdom. The ovum and the spermatozoon differ not only in their chemical constituents, but in their general appearance and habits: the ovule, a rounded body, the spermatozoon, an oval body with a tail like a comet, which is used in a vibratory manner to drive the body along. In this way the head is driven with such force as to penetrate the passive ovum, when activity is seen to commence and a new life begins. It appears to be the passive qualities of the ovule which draw to itself the active and aggressive spermatozoon.

* Scientific exactness precludes this cause of union being designated "gravitation," which is the name of "that force by which *all* particles of matter tend toward each other," a physical force without any selective attribute, and operating under the laws of mass and distance, whereas the force which unites a spermatozoon with an ovum but has no existence as between two spermatozoa or two ovums is plainly an *elective affinity*, similar to chemical affinity, if not identical with it in its ultimate elemental constituency.—EDITOR.

Among the unicellular protozoa, it has been found that the analogues of males and females clearly exist; from which some biologists have contended that in early life sexuality did not exist; i. e., bisexuality (hermaphroditic) was the more common in the same germ. The free-swimming vorticeller has been found to unite with the stalked cell.

Dr. Loeb, of the California State University, has recently demonstrated that the egg of the sea-urchin will fertilize with the sperm of the star-fish, but not in the normal state of ocean sea-water; for a success, other chemical properties have to be added. In the volvox, a colony of loosely-united cells, it is said that individuals often occur as asexual, producing colonies without reproductive cells—the ova and spermatozoa existing in the same colony. Then there are colonies in which only ova or only spermatozoa are found.

It is maintained by some biologists that asexuality and bisexuality both exist in some of the lower forms of life. We must understand by this that real sexuality has not, by them, been found in such forms.

REPRODUCTION.

Reproduction, when applied to microscopic organisms, so far as can be discovered, arises by division; back of this sexuality has been found. Wherever such exists we have the ovule and spermatozoon, neither of which can reproduce without the co-operation of the other; and this co-operation, as we have seen, is brought about by attraction. It is always a "love affair"—an unknown quality or quantity called affinity; or, as Ernst Haeckel puts it, "The different relations of the various elements toward each other which chemistry calls 'affinity,' is one of the most important properties of ponderable matter. Every shade of inclination, from complete indifference to the fiercest passion, is exemplified in the chemical relation of the various elements toward each other, just as we find in the psychology of man, and especially in the life of the sexes.".. "Goethe, in his affinities, compares the relations of pairs of lovers with the phenomenon of the same name in the formation of chemical combinations. The irresistible passion that

drove Edward to the sympathetic Otilia, or Paris to Helen, is the same unconscious attractive force which impels the living spermatozoon to force an entrance into the ovum in the fertilization of the egg of the animal or plant—the same impetuous movement which unites two atoms of hydrogen to one of oxygen for the formation of a molecule of water." This fundamental unity of affinity pervading the whole of nature from the simplest chemical process to the most complicated love affair, was recognized by Empedocles 500 years before the Christian era.

It is known that separated fragments of a sponge, an arm of a star-fish, the buds of a hydra, grow into new organisms. This some biologists call asexual, and so maintain that new organisms, in some cases, may arise independently of sex. But who can say that the separated part is not bisexual, as when a unicellular organism reproduces by division of itself? In such a case, the nucleus—the germ of life—in its division, imparts to its daughter cell a part of its own vitality. In every case of reproduction, the organism must first expand, which can only take place by the absorption of food from outside of itself. It is out of this food supply that comes the new life—dead matter being converted into living tissues. This we call abiogenesis. Among some of the lower forms, as some worms, the mother dies in the process of reproduction. And among some higher forms, such as May-flies, locusts, butterflies, etc., the mother gives her whole vitality to her offspring.*

CELL LIFE.

While something has been said above of the cell, lying as it does at the very foundation of all life, some further details are

* In the case of the common honey-bee, the father (drone) gives up his life in the act of fertilizing the mother bee (queen). And in the act of copulation the male's spermatogenic organs are transferred to the female, so that the virgin "queen" bee is in the copulative act transformed, practically, from a female to a hermaphrodite or bisexual bee. Besides, so far as the reproduction of male offspring is concerned, the queen bee is hermaphrodite from the first, fertilization by the male (but once for all) being solely for the reproduction of females.—EDITOR.

called for. The cell, as a unit, is a mass of living matter. In its earliest form it is unicellular—a single cell; later, it is multicellular, often a formless jelly in which, from time to time, there arise special small cells. The larger number of the protozoa and protophyta are single-celled. It was once thought that this cell, as a whole, was the germ of life; but by the use of more powerful microscopes it has been found that each cell is a chemical compound having a nucleus of living germs—molecules moving and revolving like the suns and planets of the heavens, and sometimes colliding, when they go to pieces like some lost worlds. Through the microscope, one beholds the atoms moving in obedience to the laws of the two forces, centripetal and centrifugal. In every sense, these microscopic bodies are governed by the same laws which control the universe. These cells exist in all organic bodies, vegetable as well animal; nor are the vital properties much different in the one than in the other.

In most cases each cell has a cell-wall, an outer and an inner surface, the space between the cell-wall and the nucleus being filled with a fluid. The normal form of the cell is spherical, but often it assumes other and various forms; more often these varied forms are the result of a continuous chain of cells held together by what is known as chromatin, a network of fibers. The cell is a complex chemical substance having an organized structure, its nucleus of living matter being a high mixture of chemical compounds. Such cells as the amoebae possess white blood-corpuscles. In many cases the substance of the cell is resolvable into two parts, an intricate network of fibers, knotted and interlaced in all conceivable shapes, with a clear liquid filling up the interspaces. Both the nucleus and cell-substance contain numerous bodies formed of non-living matter, such as starch, fat, mucus and chlorophyle, such as plants possess, with well-formed fibrils as in some protozoa; also concretions of retained waste-matter, and dust-clouds of minute granules used in building up or the breaking down of the protoplasm. Even in the nucleus stratification, as in sedimentary rocks, may be observed. The nucleus, like the cell-

substance, while generally spherical, may assume various forms, and its general position is central, but not always so. That it is the center of life, is conceded. At times it is apparently at rest, at others in motion—floating in cell-fluids, often rotating. It, like the cell, has a well-defined wall, known in plants as cellulose. Such a wall also exists in animal cells, but consisting of different chemical compounds.

PHYSIOLOGY OF THE CELL.

In the unicellular (one-cell) organism, such as the amoeba, all parts secrete, digest, and discharge waste matter. As the unicellular changes into the multicellular (many-celled) the process, as in higher forms, tends to more complications, ending in division of labor; i. e., different cells unite to do specific work; some to take in food, some to assimilate it, others to excrete waste materials.

In both plant and animal cells we find the sexes. The one passive; the other active and aggressive, equipped with motile lashes used in its pursuits of life. The female is without cilia, and at rest. To these two classes a third has been added: a hermaphrodite. This is supposed to be the source of the other two, and possessed of both sexes. In the protozoa and rhizopodes the sexes are clearly defined. In cell life, when the supply of food exceeds waste, the cell is getting ready to divide and give birth to a new being. In the process of division a second nucleus is formed in the same cell. In this new birth the offspring takes from its parent both male and female properties, each a distinct chemical compound, which, according to Prof. Planter, is purely a mechanical process—a physiological necessity brought about by chemical changes in the cell. The embryonic workings in cell-life are so much like those in the higher animals, as the mammalia, that I will refer the reader to the subject of embryology for full details on this matter.

In every form of animal life there exist the two sexes; the one producing the passive ovum, the other the active spermatozoon. The ovule, by its attractive chemical properties, is believed to invite and incite the male germ to action. At all

events, their different chemical properties act on each other, through the unknown law called affinity, and unite them for the perpetuation of life.

The original spermatozoon is the homologue of the ovum, for it divides in segmentation in the same way as the mother-germ cell, preserving in each division its male character, technically called spermatogenesis. These germ-cells act toward each other just as do males and females in higher life. The male cell proposes a marriage union, and the female cell accepts, seldom, if ever, rejecting the offer.

MATURATION OF THE OVUM.

The ovum-cell, on reaching full size, sends out, generally, two polar cells; if both fail to carry the male germ, death ensues. Seldom more than one of these polar bodies is fertilized. When fertilization takes place, the cell divides, each division carrying both sexes, and this is equally true of each subdivision. When fertilization has once taken place—the marriage consummated—new suitors seldom intrude, for the ovum ceases to be receptive. But if there be two nuclei, they fuse to form a single nucleus of double origin.

As soon as fertilization takes place segmentation commences and goes on, as with the egg of the bird or the fetus of the mammal, each division carrying both male and female elements. In the eggs of birds, the plasma or albumen furnishes the food for the growth of the fetus, and this may be said to be the case with all animate beings.

In conclusion, let it be said that motion, is the only evidence we have of life. Motion, as an abstract proposition, is life itself; i. e., motion, as such, is not a property, not a thing at all, but simply a result of a change of chemical properties; like sound, it exists only in name, nor can it exist independent of chemical compounds. Electricity produces motion, which motion is as much life as the motion produced by a human organism.

Alameda, Cal., June, 1904.

WRITTEN FOR THE HUMANITARIAN REVIEW.

FUNDAMENTALS OF LIBERALISM

WHAT IS RELIGION? WHAT IS LIBERALISM?

BY J. T. PATCH.

ALL religions and all governments are expressions of the character and attainments of the people who bring them into existence.

Government is inspired by a want, and the same is true of religion. What the world calls religion is necessary to a complete expression of our being, and has been evolved out of the wants and necessities of the human race. Education and discipline develops, and to say that an individual is not religious because his education and discipline have been such that his beliefs and methods of thinking are not orthodox, according to a certain standard, is the product of a bigoted and unrighteous theology. His convictions may be based upon pure science; the principle is the same and the proposition remains true; the principles of thinking and the faculties of thought that deny or affirm are the same.

Religion is an expression of human nature, and the different religions of the world are but different methods of expressing the same thing, each of which must of necessity have the characteristics of its authors—characteristics extending even down to individuals after a religion has been established. Individuals hardly reason or think alike upon the subject, in or out of the church. Severity and cruelty were characteristic

of the ancient Jews. Their persecutions in matters of religious belief are almost too incredible for belief; and severity has always been characteristic of the Christian church. But for the modifying influences of some of the teachings of Jesus, which became embodied with Jewish philosophy, the Christian religion would be almost an embodiment of barbarity. Thus we have today in the Christian religion characteristics of a people who lived 2000 years ago.

Every religion formulates its own propositions, fortified by some kind of result in the nature of reward or penalty; this is emphatically true of the Christian religion, which carries this principle to the extent of comprehending everything not of its own faith; even devotion to everything noble and pure has not been allowed to count in behalf of those who are considered unbelievers. Thus the terms "religious" and "not religious" are without significance other than defining the individual as in the church or out of it. This is an inconsistency which Liberalism seeks to correct.

It is the business of every religion to propagate its principles; and in the Christian church, any variation from its established teachings is called irreligious, or heresy, and made disreputable, and in past ages was criminal; this is not only true as regards the question of rewards and penalties, but is emphatically true of almost everything pertaining to human progress. Two thousand years ago, science was unknown among the Jews; their literature was almost void of everything of a scientific character. What science they had was hypothecated under the claim of revelation, and the conflict today between orthodox Christianity and Liberalism is the conflict of the characteristics of 2000 years ago and the human progress of the 20th century; it is a conflict of civilizations, and in the very nature of things must continue.

The Jewish religion comprehended all they did or believed; it included their government and even domestic affairs; the law-making power was ecclesiastical, and their wars were declared and prosecuted under ecclesiastical authority. Hence we have the strange anomaly of Deity being represented as

engaged in the petty controversies and quarrels of human beings, taking sides with individuals, and even dictating and taking part in the barbarities of that age; and the fact that all this occurred in the name of religion cannot sanctify beyond the investigation and judgment of 20th century intelligence. The ancient Jews had no conception or realization of natural law, or the "laws of nature," as such, which is today the recognized power and force of the universe. With them the most common affairs of the neighborhood, and of individuals and the nation, were attributed to the superintendence of God, who was believed by the Jews to have charge of their affairs. The same things occurring today are explained in a natural way, and yet the belief is almost universal within the church that God did have a personal supervision of the affairs of the ancient Jews. The grand work of Liberalism must go on until we are freed from a belief in the unnatural and the impossible.

Liberalism is not an attack upon religion because it is religion, but it makes *truth* its standard, and nothing escapes this test. Liberalism has its foundation in the principles of a natural universe, and is as comprehensive as all known realities. It cannot be said to have a theology, for it is progressive and makes nature its basis. A creed for Liberalism is as unnecessary and impossible as for astronomy or mathematics. It is not a system whose mission is alone the destruction of religious bigotry and superstition, but an aggressive method of enlarging the sphere of all truth, and conserving all the good the world possesses. It has taken upon itself the burden and duty of affirming a more exalted conception of life than is taught in any church, and the infinite universality of *truth* and *recompense*. Liberalism teaches that all truth is sacred, whether called religion or science—whether found in the Bible, or in the writings of Aristotle or Darwin.

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One dollar a year on subscription will do far more than 365 "best wishes" a year for the success of the REVIEW.

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WHICH GOD?

"DOU YOU 'BELIEVE IN GOD'?" ANSWER

|BY THE EDITOR.

BELIEF is the soul of Christian theology. Strike out of the New Testament all of its sayings about belief and unbelief, and out of all the books, sermons, tracts and articles—all that has ever been said or written by Christian theologians about belief and unbelief, and what have we left? Only a small fraction of Christianity. With the theologian, the chief inquiry is not, What is your character? nor What are your deeds? but, What do you believe, and what do you not believe? Belief in relation to right and wrong conduct is, of course, of much importance; but the beliefs peculiar to Christianity are largely in relation to unpractical things, and so unimportant and useless.

But men delight in discussing the unprovable and undemonstrable propositions of subjective mental origin, and I, like others, am often importuned to express my beliefs and unbeliefs of the Christian dogmas, and today I propose to say something of what I do and do not believe in answer to the Christian's first question: "Do you believe in God?"

Before I answer, I must disclaim any intention of speaking for Liberal Christians, Freethinkers, Agnostics, Atheists or any other class of people, or for any other person; I stand upon my own feet, and by my

inherent right as *a man*, as *one* atom in the vast human race, I answer for myself only, though I doubt not there are some who would quite fully endorse my statements.

"DO YOU BELIEVE IN GOD?"

YES! But the question is very indefinite, and I must confine this answer to a well-defined form of the question, which will be presented after some consideration of certain matters having vital and important relations to the question and my answer to it.

THE WORD "GOD"

Is an Anglo-Saxon word, allied to the Persian word *khoda*, a generic term meaning a (not *the*) deity, or a divinity. The Anglo-Saxon form, *god*, was used as a common name of their several pagan divinities. And I use the word divinity in its literal as well as its religious sense. The word is from *div*, to shine; *dyaus*, the shining one, that is, the concave sky, and by analogy, the sun, the moon, the planets, the constellations, and certain individual stars. The gods, then, were the "shining ones" of the "heavens" (not literally a place or state of happiness, but *the heaved-up* places; i. e., the dome of the sky considered as occupied consecutively during the year, especially the summer half of it, by the several divisions of the zodiac.) The word God, capitalized, has been adopted into the English language as a proper name; but what it is the name of depends wholly on the ideal of the person using it. In general, it is applied to a *being* of supreme power in the universe, but in particulars the ideals are countless in number. I use the word, not as the name of a being, or beings, but of the *ideals* themselves as personifications of the powers, real or imaginary, of nature, and of a one-supreme power as uniting the activities of nature into universal correlation. Yes, I believe the divinities of the heavens exist, and I believe that ideals and personifications exist, and that these are "gods" in one sense; not the gods that created man but the gods that man "created in his own image," imperfect as man himself.

"But," says the theologian, "by the word God, as a proper name, we mean a specific being, the God of the Bible." The

Bible writers recognize many gods, for the gods of the heathen are spoken of by them as being real gods, though considered unholy and inferior to Elohim, the God, and Javeh, the LORD, of the Hebrews. Besides, the original of the God of the Bible, Elohim, in the Hebrew writing, is plural, and means "the gods." It is probably of Arabic origin, as were the Hebrews (and other Semites) themselves, and is probably of the same origin as the name *Allah*, "the one true god" of the Mohammedans. Let us analyze these names: Allah is from *al*, Arabic equivalent of the English word "the;" and *ilah*, which we may translate god. The *i* being sacrificed to convenience of speech and euphony, thus, *al(i)lah*, the god, after becoming a proper name is capitalized and now stands *Allah*, recognized as the Arabic equivalent of English God. There are three forms of the Hebrew word rendered God by translators: *el*, *eloh*, and *elohim*, as commonly but wrongly transliterated; *el* may be considered as mere contraction of the name, but more likely it is the Babylonian *il*; the second is the singular form of the name, while the third, and by far the most common, is the plural form. *El* is rare—let us omit it. Now remember that in the original Hebrew there were no capital letters, no vowel letters and no spaces between the words; that the first letter of the word now commonly spelled Eloh and Elohim is the *first* and not the fifth letter of the Hebrew alphabet and not a vowel, but a consonant, and should be transliterated *a*; and that the *o* is not a vowel but a consonantal *i*, like our *j* or *y*, and the true alliteration of the word in the singular number is *aljh*, or properly *al jh*, which being vocalized as the name *Jah* and suffix *-iah* (the same word), are vocalized, gives us *al jah* or *al iah*, the god; reduced to a proper name and capitalized, we get *Aliah*, differing from the Mohammedan name only in that the Hebrews, for the sake of euphony, probably, eliminated the second *l* while the Mohammedans suppressed the *i* (or *j*) instead for the same reason.

But Mohammedanism is strictly and jealously monotheistic, while Judaism (and Christianity) is only nominally so. That Judaism was formerly, at least, polytheistic, is shown by the

names *Elohim* and *Jahveh-Elohim* (properly *aljhim* and *jvh-aljhim*), of the O. T. The third form of the Hebrew word commonly rendered God in the English Bible, is simply the second or singular form provided with a suffix, *-im* or *-jm*, which is the Hebrew sign of the plural number, like *-s* and *-es* in English. This shows that the Bible writers recognized several gods, for they used this plural form more than the singular. Allowing that these names may be translated as has been done, we have: *Elohim*, the gods; *Javeh*, the LORD, and *Javeh Elohim*, LORD of the gods. This last may mean the god who is lord of, or chief of, the pantheon, or that god of the pantheon whose distinctive or proper name was *JHVH*; in this last case the proper rendering would be, the god Jehovah, instead of "the LORD God," as in the English Bible.

That I am correct as to these renderings may be learned by referring to English dictionaries, Hebrew lexicons, standard works on philology, and to corresponding renderings and transliterations in the Bible itself. As to this last, let me refer briefly to two or three examples. That *Elohim* is plural, is recognized by the translators in that whenever a writer is speaking of the *elohim* of the heathen and enemies of the Hebrews, this word is rendered "gods;" and in Gen. 1, the pronouns, in some cases, are rendered in the plural, as in "let US make man in OUR image," etc.; in the name *Elijah* and other similar names, the same Hebrew letter that is transliterated *o* in *Elohim* is rendered *j* or *i*. The erroneous transliterations probably originated through translation of the Septuagint, from the Hebrew into the Greek, and thence through the Vulgate into English, the precedent being followed in all later translations.

Readers are warned not to mistake my meaning and imagine that I think the *al* of *aljhim* is the Hebrew definite article—it is the Arabic, and I assume that it was incorporated as part of the name *alj*, or *Eloh*, before it emerged from some form of ancient Arabic into to so-called Hebrew of the Bible; as in case of the Mohammedan Allah at the present time. And so we find in the Bible the Hebrew article with this name,

as *ha elohim*, rendered "the gods." And furthermore, I do not repudiate what I have said in previous articles in regard to the ideographic phase and astro-mythological significance of the original letters of the word *AL* or "El." The numerical and zodiacal significance of *A* are right in line with its use as an element of the definite article, but the subject is too intricate to be further discussed here.

MANY LORDS.

Not only do Bible writers recognize a plurality of gods, but of lords also. Christians commonly use this name as synonymous with the proper name God, but it is used in the Bible in relation to several personifications. The Bible reader must notice two ways of printing the name in the English translation, LORD and Lord, in which the translators themselves virtually acknowledge at least two lords. The form LORD is a rendering of the name Jhvh, a substitute for the vocalized name Jehovah, while the form Lord is a translation of the word or name *adonai*, which cannot be exactly translated into English because it is in the dual number, meaning two lords. So here we have at least three lords, the LORD (of the gods), Jehovah, and the two Lords (*adonai*). The truth is that the Hebrews believed fully in the existence of the gods and the lords as did their neighbors, the "heathen," but they considered *their* god, Jhvh (Jehovah) as superior, of course, to the other gods, and hence they called him the "LORD-God," or, properly, the lord of the gods. I cannot here refer to the many passages in the Bible confirming this, but quote just one as a sample: "Now I know that (Jhvh) the LORD is greater than all gods: for in the thing wherein they dealt proudly *he was* above them." Ex. xviii:11. And the oft-repeated expression, "the LORD thy God" (i. e., thy god Jhvh), in the 20th ch. of Exodus and elsewhere, fully shows that Jehovah was not claimed to be the only god, but that he was the god of their tribes, and hence greater than the others, just as the party man acknowledges the existence of the several candidates for President but insists the candidate of his party is much superior to the others. But there is another lord of the Bible, the Christian's favor-

ite, "the Lord Jesus Christ." Please note that this lord is not printed in small capital letters, and so is not the same as the LORD, that is Jhvh, in the opinion of the translators; but I think I can demonstrate that the name Jesus is the same word as Jhvh, changed only by the transliterations accompanying its transmission from Hebrew through Græek and Latin into English, and I hope to do so in a future article. Yet, considered as a newer and nobler ideal, Jesus is another lord than the LORD; but being a savior and redeemer, he is a personification of the sun, more particularly in the season of growing crops and pastures, including the transforming of water into grape-juice; and so was Jhvh; and hence our first day of the week is consistently called the "Lord's day," because it is the Sun-day and the Sun is the LORD of the gods—of the heavens!

CHARACTER OF THE BIBLE GODS.

It being indisputably evident that there are several gods of the Bible written of approvingly, not to mention Baal and other gods of the heathen whose existence the writers do not deny but only deplore, in order to intelligently decide which of these gods (if any of them) is God, and is real and worthy of being "believed in," let us see what the Bible itself has to say of them. For to "believe in" anything is not only to believe that it actually exists, but also that it is worthy of confidence. Let us begin at the beginning, and study briefly the character of Elohim as portrayed in Genesis, in the first chapter, which properly ends with verse 3 of ch. ii.

Notice that this writer, which the "higher critics" call "E," or the Elohist, says nothing about the LORD (Jahveh) but ascribes the so-called creation to "gods," or the gods, indiscriminately. But whether one or many, we have a quite definite circumstantial description of Elohim (God) in this first chapter. It is said therein repeatedly that God "saw" and God "said," evidently in the sense that men see and speak. In verses 26-27 the writer says: "And God said, Let us make man in our image, after our likeness. . . . So God created man in his *own* image, in the image of God created he him; male and female created he them." And in the second verse of ch.

ii., which is erroneously cut off from ch. i., the writer says: "... and he [God] rested on the seventh day from all his work which he had made."

If man is an image of God, then God is like man; for one thing cannot be like another without that other is to the same degree like that one thing. So, taking E's statement, as in the King James translation, we are warranted in assuming that God, i. e., Elohim, the gods of the first creation story, were, if not in all details men and women, at least very much like them. And some of the elohim must have been goddesses, or else there being but one, as theologians profess to believe, he, it, must have been bisexual—hermaphroditic, like some of the modern "new thought" gods, for this writer includes the woman with the man in the original creation; it is the god Jhvh who, by another writer, performed the surgical operation on Adam, after hypnotizing him, in order to get "a starter" for the manufacture of Eve! Note that E does not know the woman by the name Eve, but Adam, for he says in ch. v., where his story is resumed after the break at verse 3, ch. ii.: "Male and female created he them, and blessed them, and called their name Adam, in the day when they were created."—v. 2.

The statement that God rested from all his work indicates that he (or they) is like man in that his work caused him to be weary, and that he needed rest in order to recuperate. But it is superfluous to refer any reasoning thinker to particular Bible statements to prove that Elohim, like the pagan gods, were anthropomorphic poetic ideals. I "believe in" Elohim just as I do in the pantheons of Egypt, Babylonia, Greece and Rome, and the Old Sol, Queen of Night, Mother Earth, Dame Nature and Father Time of the present age.

But a word as to the god Jhvh of Gen. ii. and iii., the Jhvh of ch. iv., and the "LORD God" the "LORD" and the "Jehovah" of the translators—the "one" god of the Hebrew tribes. E, the first writer of Genesis, has his story interrupted at v. 3 of ch. ii., where the redactors have inserted the story of another writer, a partisan of the god Jhvh, and so we find a quite different account of the creation, interrupted in its turn at the

end of ch. iii. by a third writer, who is apparently a monotheistic believer in Jhvh, for the gods are not mentioned and the LORD, as translated, is said to have done the work. But the LORD, or Jehovah, a better rendering, is as much anthropomorphic as the Elohim; he talks, walks in the garden, and is restricted the same as a man as to occupancy of space, for it is said in v. 8 of ch. iii., that when Adam and his wife heard the voice of the LORD God walking in the garden "they hid themselves from the presence of the LORD God amongst the trees of the garden." The LORD, unlike God of ch. i., could not create by his mere fiat, "let there be;" before he could produce rain he had first to cause a mist to go up (just as the sun-god does yet); he had to have dust out of which to make man, and then a rib of the man out of which to make the woman; he had to use skins of animals to make clothes for the hapless pair, etc., showing him to be a quite finite god. Throughout the O. T. the LORD is represented as having all the passions, foibles, selfishness, liability to err, etc., etc., of a man. I can only believe in Jhvh as a crude personification of the sun, and in the light of poetic fancy, he is truly the lord of the solar system!

The gods of the New Testament form a curious pantheon. There is God the Heavenly Father, a sort of evolution of the Elohim ideal; Jesus Christ the Son, a sort of development of the Jahveh ideal; and the Holy Ghost, or Spirit; and the orthodox Christian professes to believe they are three persons who are yet but one person; other Christians believe Jesus was no god, but only an exemplary man of more than ordinary endowments of "spirituality," wisdom and goodness; and yet others (the Swedenborgians) believe Jesus is the one God.

On this occasion I cannot speak of the particular traits of character ascribed to the Christian gods, but hope at another time to devote an entire article to a consideration of them. It is enough to say that Jesus is undeniably man-like, that the Heavenly Father is plainly anthropomorphic, while the Holy Ghost is a personification of the warm winds of the early summer, symbolic of comfort and blessings of plenty. Do I believe in these gods? As conscious personal beings, no; as poetic personifications, ideals and symbols, yes. Of the modern ideas of physical force as God, I may treat in another essay.

WRITTEN FOR THE HUMANITARIAN REVIEW.

FOR CHRISTIAN SCIENCE.

CRITICISM OF ARTICLE ON MIND-CURE.

BY A. WILLIS PAINE.

IN the May number of the REVIEW, our good friend Singleton W. Davis told us that, at some future time, he would answer the pertinent questions, "Who cures, what cures, and how is cure effected?" The splendidly-written, scholarly article in the July REVIEW is, no doubt, the fulfillment of that promise. From what I know of mesmerism, hypnotism, will-power and suggestion, I am led to believe that our friend's exegesis is profound and does him great credit. But to be able to classify Christian Science, one must break away from such systems and investigate along an entirely different line.

When it is stated that the fundamental principle and direct agency of cure are the same in all systems, and that the principle involved is suggestion, I wish to ask how this is known to be true? Perhaps one can heal by suggestion, but the issue is, can he heal by Christian Science?—does he know enough of the system to heal by it? If he can, he knows full well that suggestion is not the healing power. If he cannot, his opinion is valueless—a mere conjecture, and no sophism can make it otherwise.

Our friend says: "The direct agency which effects the healing is the vital organism of the patient himself acting remedially." Now we ask, what is this vi-

tal force? Is it not the seat of life? Is it not life itself? Is it aught but God? Who knows what it is? Who can define it? It is not apprehended by any of the human senses. We are cognizant of its manifestations, but here human knowledge, so called, ends.

In reference to the healing of the marred tree, and the return of a claw to the unthinking crab: Christian Scientists do not class these as miracles, but the manifestations of a divine ever-acting Principle which they denominate God. We doubt not that human beings will manifest similar results whenever they become as unconscious of man-made pathological laws, and as reliant upon divine puissance as is the lowly crab. You may pronounce this retrogression, yet it would be an abundant evidence of true wisdom—an understanding of God, who is all wisdom.

Mr. Davis asks: "Do you say this inherent healing power is itself the creative power of God?" We say, Yes. He says: "Then God is not infinite—not all-powerful, but subject to limitation and conditions, for this *vis medicatrix nature* can succeed only under very limited conditions." An understanding of divine science reveals the fact that God, divine Principle, cannot fail; that the seeming failures are the results of believing man-made so-called laws, instead of realizing divine omnipotence. We might as well claim that the principle of mathematics is defective and can be relied upon only under limited conditions, simply because we can solve only certain problems. Why do we fail to solve mathematical problems? Because, ignorantly or willfully, we fail to work according to its principle. In mathematical science we are well aware that the deviation of the millionth part of a unit will result in an incorrect solution of our problem. Yet in our problem of existence, we go on making all sorts of errors and tenaciously clinging to them, yea, fighting for them, and expect our problem of health to be solved for us, and a correct, harmonious result obtained. When we become cognizant of our dismal failure, we try to lay the blame at the door of divine Principle—God.

In his conclusion, Mr. Davis says of Christian Scientists

and others: "They encumber the natural, reasonable science with a pall of superstition, extraneous, unverifiable doctrines, and crude methods, that not only lessen the success of their practitioners, but lead them to undertake the improbable [impossible, was the word.—ED.], and that obscure the simple truth." We know not from what standpoint such an opinion was formed, but it is quite evident that Christian Scientists are not conducting their healing along lines entirely satisfactory to our brother. He stands not alone in this, for the chief objection to Christian Science has always been that it is something apart from our old theories, which we are loth to relinquish. Public opinion is very rapidly changing, and the world is becoming aware of the importance of an understanding of this science. While Suggestionists and others are deploring their "crude methods," the Christian Scientists are doing more healing and reformatory work, more good in the world, than all the other metaphysical systems combined. They are building up large and harmonious churches all over the United States and Europe, composed of refined and cultured people from every walk in life. They are not disheartened by the unkind criticisms of those who would detract from their good works, but go on doing the will of the great Master—healing the sick and reforming the sinful. Justice demands that every system be judged by its results.

Christian Science healing is effected only by realizing the good, overcoming sin, putting out false beliefs, emptying ourselves of accumulated errors, and making room for pure and uplifting thoughts and aspirations—making room for the Christ-mind to be within us and rule us. Every case of Christian Science healing must be the result of such changed mental condition. Therefore one cannot be healed in Christian Science unless he is made mentally better—spiritually uplifted. Christian Science treatment can only result in good, while all other mental systems may be used for sordid purposes.

Los Angeles, Cal., July 14, 1904.

PUBLISHER'S NOTICES.

20. If your subscription is not paid to and including this number, a number on the wrapper will be less than 21.

I never demand payment for one or more copies of this magazine sent to anyone without his order.

N. B.—THE REVIEW is sent to those who order it till they order it discontinued, at which time all back dues must be paid.

Chaldeo-Babylonian Civilization, by Judge Parish B. Ladd, in pamphlet form, good print, fine, heavy paper and neat cover, published and for sale at the REVIEW office; price 10c.

If the REVIEW comes to you marked "sample copy," you will please examine it carefully, and if you find it seems to be worthy of your support, kindly send in your subscription.

For only 15 cts. I will send you a copy of an extremely interesting little book, "Teachings of Jesus Not Adapted to Modern Civilization," by Geo. W. Brown, M. D. Order it *now*.

Are you in arrears on your subscription to the REVIEW? This is Whole No. 19, and a number on the wrapper with your address, if the time paid for has expired, indicates the Whole No. to which your subscription was paid.

If you will buy some of the little books I advertise as for sale at this office, you will help the REVIEW a little and get more than your money's worth yourself. These books are good to read, and good to give or lend to your inquiring neighbors.

Chaldeo-Babylonian Civilization; Judge Ladd 10

Buddhism or Christianity, Which? Withee 20

Teachings of Jesus Not Adapted to

Modern Civilization; Dr. Brown 15

Some Psychic Experiences of an Octogenarian; 15

J. S. Loveland

Sketches of the Scientific Dispensation; Davis 15

Which God? 8-page leaflet. Davis 4

Bible Mythology: the fish story. 7 pages. Davis 3

H. S. S. Lesson Leaflets. Mrs. Bliven 25 for 10

THE HUMANITARIAN REVIEW

SINGLETON WATERS DAVIS, EDITOR.

Published Monthly, at 852 E. Lee st., Los Angeles, Cal.

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VOL. II. LOS ANGELES, CAL., AUGUST, 1904. No. 8.

EDITORIAL DEPARTMENT

When you pass a sleeping cur, don't kick him; a sleeping dog never bites.

Speech that injures one's neighbor has no more right to be free than a mad dog in a public park.

As the whole is always greater than a part, so the community is always superior to the individual.

You didn't see our S. S. Lesson Leaflets last month? Well, it's not too late yet. Send 10c. for 25 copies of No. 1.

If you don't want to help the slanderer spread abroad his lies, don't proclaim what he said through a megaphone.

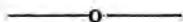
Some Freethinkers who are great sticklers for absolutely "free speech" are vigorous kickers when *their* ox gets gored.

How did you like the H. S. S. Leaflets sent out from this office last month? If they did not quite reach your ideal, just write and tell us how to improve them.

The Humanitarian Sunday School Lessons in this number of the REVIEW will be printed in leaflet form. Send 10c. for a package of 25 copies. Ask for Leaflet No. 2.

BELIEF IN "PROVIDENCE."

That the belief that God personally supervises the affairs of the individual, the state, the church, the race, the weather and the details of the entire phenomenon of the universe, is believed in *now* by millions within the churches—Roman, Greek and Protestant—as well as by millions outside of the churches who believe the doctrines of Christianity but do not "profess religion," is plainly evidenced by both preaching and practice. Preachers unanimously agree that prayers are answered; that is, that an event may be brought about, on the solicitations of men, by power superior to the forces and laws of nature which they call God, which would not have occurred in the ordinary course of events. Every prayer is a confession that the person making it believes in this volitional interference with the natural correlation of events. Even the prayer, "Thy will be done," testifies to the prayor's belief that there is a "will," similar to the apparently "free" will of man, that may cause exceptions to the uniformity of natural law, in contravention of natural causes. If modern science demonstrates anything, it is the absolute universality, irrevocability and immutability of natural laws, and the impossibility of disobeying them. The belief in special providences, as either blessings or curses, as rewards or penalties, is an inheritance from barbarism, and the less enlightened the man the stronger is this belief.



CHRISTIAN SCIENCE: THAT CRITICISM REVIEWED.

It would not be superfluous, I think, for me to make some comment upon my friend Willis Paine's criticism (page 601) of my article on Mind-Cure in the July REVIEW, though nothing I said therein has been invalidated in the least by his criticism. After such a flattering introduction as contained in his first paragraph, criticism on my part might seem to be wholly disarmed! Thank you, Mr. Paine; I'll not be so unkind as to say *yours* is "unkind criticism." Criticism for the sake of dispelling error and establishing truth, in becoming language, is always "kind," though it may cause pain to one's prejudiced feelings. I know an ex-soldier who has had at least forty years

added to his life by the surgeon "kindly" cutting off both of his arms and both of his legs!

In answer to my critic's first question, in his second paragraph, I will say: We know that the fundamental principle and direct agency of cure are the same in all systems of healing because physiology, vegetable and animal, has abundantly demonstrated that *all* healing power is inherent in the living organism, and is identical with its power to expel offensive matter and construct tissues; the one fact that none but living beings and living tissues *only* are ever healed proves this; and we know that suggestion is the principle involved in all mind-cure systems, including Christian Science, and largely also even drug medication, because observation and experiment by learned physiologists and psychologists, as well as of people of common sense not experts in these branches of science, show that suggestion is *always* used, though often unconsciously, when a cure is effected, and that in the total absence of suggestion (almost if not wholly impossible if *any* treatment is undertaken) no cure takes place, or only such as is reasonably attributable to the "unassisted powers of nature." The second question is not pertinent; I had not said one cannot "heal by Christian Science," but that Christian Science, Dowieism, Holiness curing, etc., *is* suggestion plus a "sugar-coating" of metaphysical theological theories which are not only non-essential but harmful, as all error must ultimately be.

In the third paragraph are several questions that need no answer; the first is answered by the third, the second by No, the fourth may be answered Yes or No according to what is meant by the extremely ambiguous term "God," and the others are quite common metaphysical quibbles.

In the fourth paragraph, Mr. Paine himself boldly answers that fourth question by declaring that Chr. Scientists believe it to be "the manifestation of a divine, ever-acting Principle which they denominate God." But why capitalize principle and god if they are not proper nouns? Or do Chr. Scientists believe that a principle is a person, and that a person causes "the healing of the marred tree and the return of a claw to the

unthinking crab"? As to the rest of this paragraph: I have heard men derisively called "lobsters," but I never before knew of anyone advising mankind to "progress" *a la* crab until they should reach the lobster stage of "reliance on divine puissance!" Poor, fallen man! go thou to the "lowly crab" and be at-one-ment with God!

In the fifth paragraph Mr. Paine says the healing power of nature is the creative power of God, and when I say *if so* God is not infinite in power, for this healing power of nature can succeed only under very limited conditions, my critic misapprehends my meaning and assumes that I unqualifiedly charged failure to God, and that I spoke of failure of healing treatments, whereas I explicitly referred to the vital power of the patient; nature cannot heal the wounded tree in conditions not favorable to vegetable growth, and cannot reproduce the bone in the man's arm, after the removal of a section of it, except under extremely limited conditions, while an infinite power, call it vital force, "Principle," God, or what you please, cannot be subject to conditions and limitations.

In the sixth paragraph my friend places me in a false light by giving a garbled quotation from my article, giving only the latter half of a sentence. The reader will kindly read the whole sentence, thus: "The objection which scientific suggestionists have to the mystical systems of the wonder-workers, magnetists, Spiritual healers, Holiness people, Dowie, Christian Scientists, etc., is not that they never do any good but that" and thence on as quoted. This will show that I was not expressing my personal want of satisfaction with Christian Scientists' methods, nor anybody's dissatisfaction with their methods in particular; that I made no comparison of the "metaphysical systems" to the discredit of Christian Science, as the irrelevant remarks in this paragraph insinuate. "By its results" I do judge Christian Science, and I find that it is a tree that yields a fruit having a small kernel of truth enveloped in a very thick and spongy rind of mystical sentimentalism.

My friend Paine's last paragraph I pass by as an excusable effusion of a zealous and, doubtless, well-meaning partisan.

This month I present a new engraved portrait of Thomas Paine, as a frontispiece to this number of the *REVIEW*, published at this time in commemoration of his great services to the army of Washington in "the times that tried men's souls," as Paine himself expressed it, and of his being one of the first, if not the very first, to suggest to President Jefferson the propriety and desirability of the Louisiana Purchase. For history of this portrait see, on page 611, the letter of James B. Elliott, who kindly provided me with the engraved plate.

The the managers of the Los Angeles Liberal Club have announced that there will be no celebration of Ingersoll's birthday this year under the auspices of the Club. Arrangements are being made, however, for a popular memorial meeting in Blanchard Hall on the anniversary occasion. The program was to have been published in this number of the *REVIEW*, but the copy has failed to reach this office.

P. S.—Just as I close the "make-up" of the editorial pages an announcement reaches me. See last page of this number.

Lady Florence Dixie, the indefatigable humanitarian author, of Glen Stuart, Annam, Scotland, kindly remembers her American "cousin" and frequently favors me with Liberal publications from over the sea, for which I return thanks and assurance of hearty appreciation. Book III. of her splendid work, *Izra*, is now being published serially in the *Agnostic Journal*, of London, Eng.

Friends of the *REVIEW* are invited to send me names and addresses of liberal-minded people who, they have reason to believe, might become subscribers, to whom I will send sample copies. In your letters to liberal people, do them and the *REVIEW* both a favor by a word of commendation.

From the *Liberal Review* for July I learn that the lectures at the Grand Opera House, Chicago, by Mr. Mangasarian, under the auspices of the Independent Religious Society, have been closed for the summer, to be resumed on the first Sunday

in October next. The lectures by the same speaker before the Milwaukee Ind. Rel. Society have also been suspended for the same length of time.

The World's Congress of Freethinkers to be held Sept. 20th, 21st and 22nd, 1904, at Rome, Italy, will probably have as official representatives of Freethought in America the following well-known gentlemen: Dr. Moncure D. Conway, for the Am. Secular Union and Freethought Federation; Dr. J. B. Wilson, for the National Liberal Party; M. M. Mangasarian, for the Independent Religious Society of Chicago.

INTERNATIONAL LIBERAL CONGRESS AT ST. LOUIS.

An effort is being made to have a Freethought convention held at St. Louis, beginning October 15th and lasting several days, in form of a combination of various organizations under the name, "Alliance of the Freethought Congregations and Freethinkers' Societies of North America." This is a good thing to do, and I hope the plan will succeed.

It is stated by the "Governing Board of the Alliance" that the following list of subjects "appear to be peculiarly suitable for public discussion, either through lectures or debates:

"The Future of Religion; The Present Status of Darwinism; Christian Science, Theosophy, and similar Religious Departures, viewed in the light of exact science; Non-Religious Education of the Young; Sociology; The Law of Evolution in Social Life; Knowledge of Nature in its Relation to Progress in Civilization; International Organization of the Adherents of Progressive Thought; Legal and Social Position of Woman; Ideal Law and Positive Law; Propagation of Philosophy as a popular Study; Position of the Republic with Regard to the Church; Natural Ethics as a Substitute for Ecclesiastical Dogma; Separation of State and Church; Taxation of Church Property."

Wm. Petersen is the president, and Dr. Max Hempel, cor. secretary. For further particulars, apply to the secretary, 2857 N. Grand ave., St. Louis, Mo.

COMMUNICATIONS.

~~is~~ That a letter is printed in this department does not imply that the editor endorses everything or even anything the writer says; each writer is alone responsible for what he says, and he may or may not express the sentiments of the editor.

Philadelphia, Pa., June 20, 1904.

EDITOR HUMANITARIAN REVIEW—It affords me great pleasure to present to your readers, as a part of the work of the Paine Memorial Association, a portrait of Thomas Paine that has never before been published. [See frontispiece.]

The original is an oil painting owned by Alfred Ames Howlett, Esq., of Syracuse, N. Y. By a fortunate circumstance, I was permitted by its custodian while in Philadelphia to have it photographed, and from it this plate was made. It was painted about the year 1787, by Daboz, while Paine was a guest of U. S. Minister Monroe at Paris. The painting is about two feet high, and shows Paine dressed in an elegant, statesman-like fashion.

The Association has recovered all the known portraits of Thomas Paine that have been painted or engraved; and also have secured photographs of many historical places made famous by his association with or residence in them, and hope to give them to the world as fast as our funds permit of their reproduction.

JAMES B. ELLIOTT.

Chicago, Ill., July 5, 1904.

My Dear Sir: I have received the July REVIEW, and have read your article on Mind-Cure. You have struck the right note, and we will make mention of your article in the September issue of *Suggestion*, our August issue being now on the press. If you had mentioned the fact that the body is com-

posed of living, sentient cells; that these cells receive orders from the sympathetic-nerve centers; and further, that the body cells can contract habits, good and bad, and that these same cells are easily influenced by suggestion, you would have made the *rationale* of the healing process still more clear.

Faternally,

ELMER ELLSWORTH CAREY.

[Mr. Carey is the associate editor of *Suggestion*, far and away the best journal of the new psychology and rational, scientific "mind-cure," in the world. If you, reader, haven't seen it, just send a postal card to the Suggestion Pub'g Co., 4020 Drexel Boulevard, Chicago, and ask them to send you a copy of the September number of *Suggestion* as a sample. My friend Carey has my thanks for the "suggestion" as to cells. I omitted reference to that feature only because I anticipated treating of that and other matters in another article.—ED.]

Pentwater, Mich., July 9, 1904.

Experto Crede. Pardon, Bro. Gunther, for even this much of a language not peerless! "Net les despajing to ged's zedem dho les dstruktiv to his gednes." I found this lying around loose. It may be sacred Sanscrit! Elias Molee, a Western educator, and a Freethinker, has a language which I may sometime quote. Trust one who has tried.

Glad to hear again from Bro. W. S. Bell, and that he is once more in the land of flowers.

No, I do not refer to the mistakes of printers, poor souls! with any desire to lay upon their camel-like backs the weight of a feather. The errors to which I refer are not those arising from "want of attention," but from fixed attention. I have had experience; stood at the printers' case many moons. H. T. Buckle, the eminent English historian, has shown that even "mistakes" are under law. Draper traces the "reign of law" through crime, or over it. Why that tendency in a pupil of music to repeat the false note in "spite of fate?"

In the September number I will have an article on "Should Freethinkers Join Church?"

W. F. JAMISON.

CHILDREN'S DEPARTMENT

FOR WIDE-AWAKE BOYS AND GIRLS.

He who educates a nation's children shapes its destiny.—LINCOLN.

NOTES ON THE H. S. S. MOVEMENT.

The editor of the REVIEW earnestly desires the success of this movement, but to achieve that success the co-operation of the Rationalists is required, and again I call upon readers of this magazine to write me as to their position in this matter. 1. Do you approve of the movement? 2. Can, or will you aid it in any way? 3. If you have suggestions as to methods etc., just send them along. 4. Will you pay for and distribute 25 Leaflets each month? 5. As a subscriber to the REVIEW, do you approve of devoting four or more pages to the lessons?

All who are capable of writing suitable lessons for the Sunday School department and the Leaflets are invited to send me lessons on "Self-Protection," each being free to treat the subject in his own way. Begin *now*, before you forget it.

Grade your lessons so that they will be suitable for Little Ones, for Boys and Girls, or for Grown Folks, or a series of three lessons, all on "Self-Protection," limiting each lesson to 200 words or less. All manuscripts must reach me before the 10th of October. The three *best* ones will be printed in the October REVIEW and Leaflet No. 3. The next best will receive honorable mention.

The Humanitarian Sunday School Lesson Leaflets are intended for use in homes, schools and Sunday schools, to help teach morality, health, nature study and good citizenship. Send 10 cents for 25 copies and distribute them; or subscribe \$1. for 25 copies of a new Leaflet each month for a year; i. e., 300 for \$1. Order direct from the "Review" office, 852 E. Lee st., Los Angeles, Cal. For less than 25, send to Eliza Mowry Bliven, Brooklyn, Conn. "*Lend a hand!*" "*Do it Now!*"

HUMANITARIAN S. S. LESSONS.

—o—
PREPARED EXPRESSLY FOR THE HUMANITARIAN REVIEW
BY ELIZA MOWRY BLIVEN.

IV.—LESSON FOR LITTLE ONES.

*Mother's Government.**Eliza Mowry Bliven.*

Willie is a baby. When he sees the lamp lighted, he crows and reaches for it. But he would pull it off of the table; the lamp might break and burn Willie and the house. So mother keeps the lamp beyond Willie's reach.

Willie does not yet know what would harm him, nor care if he breaks things, or hurts the cat, or children, or mother; so mother has to watch him, and keep him from falling, breaking things and eating what may hurt him. Thus she keeps him safe and well. When he does something wrong, she slaps his hands; then, to avoid the pain, he learns, "Must not do that." If he gets burned, he learns, "Must not touch the stove."

When he can understand talk, she tells him what is right, and what will bring harm to himself and others. Thus good mothers govern their children and teach them self-control.

(Little ones can help make a list of whatever mothers should not let little children do.)

—o—
V.—LESSON FOR GIRLS AND BOYS.*Self-Control.**Eliza Mowry Bliven.*

As fast as a child learns what harms, and stops doing wrong, he governs himself—has self-control. Then mother stops governing him. She is glad he chooses right; glad she can trust him; glad she need not punish him.

Whenever he does not know whether an act would be right, he asks mother, father or teacher, because they are older, have learned much more, and can tell him the reasons. He should not ask people who are so selfish or ignorant that they often do wrong, are careless of what harm they do.

Make a list of acts that are wrong, and tell how they do harm. Make a contrasting list of acts that are right, and tell

how they are beneficial. For example: When George cannot do as he wishes, he becomes angry and scolds, screams, kicks and breaks things. This tires him, makes him almost sick; makes his mother feel sad and people to dislike him. When Fred cannot do what he wishes, he "swallows it down," thinks his mother knows best—"I will not trouble her; I have many good things, and good times." He keeps cheerful, and helps his mother. Everybody likes such boys and girls.

A Story with a Moral.

F. J. Gould.

Charles and his teacher walked in the country. Several small curs came barking and snarling at their heels. When they saw a cudgel uplifted they hurried away; then they followed again, yelping, and rushing first this side and then that. All this time a big mastiff lay at the roadside. Like a prince of dogs he looked, stately and powerful; and he made no sound.

Presently Charles and his teacher arrived at a common. Over the grass waddled a flock of geese, stretching out their necks and staring, hissing and cackling. Meanwhile, some great cows silently grazed, and took no notice of the passers-by.

"You see," said the teacher, "the small and weak people are noisy; they bark, they chatter, but they can do little. The strong people are calm."—*Children's Book of Moral Lessons.*

VI.— LESSON FOR GROWN FOLKS.

Self-Control. (Continued.)

Self-control, to keep ourselves and others from harm, is the Great Virtue.

"Better conquest never canst thou make than arm thy constant and thy nobler parts against giddy, loose suggestions."
—*Shakespeare.*

"He who reigns within himself, and rules passions, desires and fears, is more than a king."—*Milton.*

"What is the best government? That which teaches us to govern ourselves."—*Goethe.*

"He that ruleth his spirit is better than he that taketh a city."—*Bible.*

"If one man conquers in battle a thousand men, and another man conquers himself, he who conquers himself is the greater conquerer."—*Buddha.*

EXTRACTS FROM LETTERS FROM MRS. BLIVEN.

July 14th.—Your letter and the Lesson Leaflets came yesterday. I am *delighted* with the Leaflets, and the letter also. The *reality is here!* [Mrs. B. had written the day before in a vein of discouragement. "I wonder," she said, "if they will ever be printed! It is slow as evolution!" But evolution *never* fails, my friend.—Ed.] Hoping, and wishing, and doubting give place to joy, faith, and revival of perseverance.....

Your article in July REVIEW on Suggestion is *excellent*—worth being used as a lecture on Sunday in place of a sermon. I would like to see a first-class, instructive lecture in every number of the "H. R." Of course "H. R." and the H. S. Lesson Leaflets ought to go hand in hand.

"I am so glad you have begun printing the Leaflets, and and like this one [No. 1.] so well that I have decided to send 50 cents a month (i. e., \$1. every two months) toward paying the cost.... Real, worthy Freethinkers are modest and diffident and not easy to find, but I believe they are quite numerous and rapidly increasing in numbers; and when they get hold of this Sunday-school idea, they will approve, and in their quiet way, they will use the Leaflets and help it on.

INGERSOLL BIRTHDAY CELEBRATION.

EDITOR HUMANITARIAN REVIEW—Kindly permit me to announce to the Freethinkers of this city and vicinity through the pages of your splendid magazine that the 71st anniversary of the birth of COL. ROBERT G. INGERSOLL will be celebrated under the auspices of the Progressive Club in Blanchard Hall, Thursday evening, August 11, 1904, with a fine literary and musical program.

The speakers are to be the Hon. Grant R. Bennett, a distinguished lawyer and orator of the city of New York, and a personal friend of Col. Ingersoll; Rev. E. W. Allen, of Pasadena; and the charming Freethought orator, Miss Anna R. Alex. If time permits, the "irrepressible" George T. Bruce, whose biting sarcasm, brilliant wit and oratorical pyrotechnics have so often delighted Los Angeles audiences, will speak.

The admission will be free, and Freethinkers are requested to bring their Christian acquaintances.

Fraternally,

GEORGE TABER.

Los Angeles, Cal., July 24, 1904.

SKETCHES OF THE SCIENTIFIC DISPENSATION —OF— A NEW RELIGION.

BY SINGLETON W. DAVIS.

A pamphlet of 64 pages. Price, 15 cents, by mail post-paid.

CONTENTS.—Ch. 1—Relation of Reason and Science to Religion; Ch. 2—Psychology and the Problem of Immortality; Ch. 3—Nature of the Religious Elements; Ch. 4—Morality and Relation of Ethics to Religion; Ch. 5—Evolution of Religion; Ch. 6—Agencies Effecting the Religious Revolution; Ch. —Concluding Sketch—Summary.

"Well worthy of perusal. Taking his definitions of religion, he is not far out of the way, though I do not admit all of his conclusions. But he presents his matter in an original way, and makes religion harmonious with reason and progress."—The late SAMUEL P. PUTNAM in *Freethought*.

"Full of scholarly thrusts at popular fallacies... Eminently 'full of meat.'... full of brilliant thought most ably expressed."—*The Esoteric*, Boston.

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F. E. STURGIS, 730 E. 10th st., Los Angeles, Cal.

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HUMANITARIAN REVIEW

SINGLETON W. DAVIS, EDITOR AND PUBLISHER.

ONE YEAR, \$1.00; 6 MONTHS, 50 CTS; 3 MONTHS, 25 CTS; 1 COPY, 10 CTS.

THIS magazine is offered to *thinkers* strictly on its merits. It is printed on good, heavy paper, from good-sized type, making a clear and beautiful print, easy and pleasant to read, and it is edited with great care. Its contributors are able writers, for the most part men and women of recognized ability, among the brightest and profoundest of the Liberal thinkers.

THE HUMANITARIAN REVIEW appeals to Liberal Freethinkers and all *thoughtful investigators* in the realms of mind, including intellect, sentiment, ethics, science, philosophies, religions, myths, superstitions; that is, the entire field of mental activity, as the most *radical*, yet not *rabid*, of Freethought periodicals—aggressive and iconoclastic yet charitable—giving to others the same recognition of right to have and express sincere opinions that it demands for its editor, contributors and supporters; appeals *only* to *thinkers*, and by rationalistic means and methods—to *reason*, not *passion* or *prejudice*; is free from abusive language, coarse gibes, cheap witticisms and slang; it accepts science as the only revelation and education the only means of inspiration; it combats error and immoral doctrines, but does not fight the mistaken men who have inherited them, and censures them only for their wrong-doing; it advocates humaneness to all sensitive creatures, man or brute; and stands for that "religion of humanity"—ethical culture—which will make Liberal Freethinkers better men and women, better neighbors, and better citizens, than Christianity or any other religion makes.

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all space. Nothingness could not be affirmed, for God was something, and was everywhere the eternal something.

An intelligent being can perform no act without a motive, or reason for the act. To do, or not to do, is always the proposition in the consciousness. But in an infinitely perfect being there could be no such process of reasoning or comparison of reasons for and against the proposition to create, because there can be no beginning of knowledge in such a being. And, as he is without change, "the same today, yesterday and forever," there could be no more motive or reason for acting at one period of eternity more than another. Hence, as he had remained inactive for countless periods of duration, action or creation would be an impossibility, for it would be a most marvelous change. The inert, motionless God, all at once rouses himself from eternal repose to creative action. The motive, which was in and of himself, and of course as eternal, must have become stronger than it had been, or the God had become less able to resist it—an utter impossibility with an immutable being.

As stated, theology proclaims an omnipresent deity. His center is everywhere, his circumference nowhere. It is self-evident that two distinct bodies or things cannot occupy the same place. Therefore if God created bodies and things which are not himself, then he crowded himself out of some portions of space. If we and the material world are not God, then he is a limited being. But, if the universe is God, then there was no creation and no creative God. In whatever light we view the question, the utter impossibility of creation stares us in the face.

But there is one more phase of the question which demands our careful consideration. Theology declares that its God is perfect; therefore, if he created anything, that must necessarily be perfect also. But this world is by no means perfect. I will refer to only one department, and that is man. I select humanity because theologians themselves declare that man is not only imperfect, but wickedly so. He is "an enemy of God," a rebel against his government; but God created him,

the theologians affirm, and also that he was created perfect, in the image and likeness of God himself. But he has changed himself into the exact opposite of what he was when he came from the hands of his maker. God "created man in righteousness and true holiness," and man has created himself in sin and pollution; and all the physical evil and imperfection is the direct result of the creation of moral evil by man and the devil. Now, the fact is that God created moral evil or he did not. And, if he did not, then there is something antagonistic to him which he cannot control. Sin came and remains according to his will or against it. If in accordance with it, then he is willingly contending with himself; if against it, then there are creative and sustaining beings and powers too strong for him to overcome. But, as all these suppositions are impossible, when an omnipotent and omniscient God is allowed, it follows as a matter of course that creation is impossible.

All that is, is in essence eternal

As further illustrating this phase of the argument, I ask: What does the "image" or "likeness of God" mean as applied to man? Is it a surface thing which can be wiped off at pleasure and something else put in its place? Was it something that in nature resembles God but was not in nature like him? If it was an external resemblance, then God has hands, feet, legs, arms, head, etc., the same as men have; but that would be limitation, and hence impossible. The "likeness," then, must mean sameness of nature. Man is in substance the same as God, who is said to be spirit; and he "breathed"—that is, inspirited into the material body the spirit of life. That is, he *created* a body but imparted of his own essence a soul or spirit. Now, if that image or likeness could change itself into the exact opposite, so that holiness could become unholiness, light become darkness, then God himself can become devil, heaven become hell. But, as all these are impossible in the nature of things, but are not only possible but actual facts if creation be allowed, we are forced to affirm creation to be an impossibility.

In conclusion, I remark that this is not the only demonstra-

tion of the impossibility of creation. But, I think, it is the only one based upon the assumptions of the theologians, and one which they cannot answer. The attributes of their God overthrow the assumed work of their Creator.

Summerland, Cal., July, 1904.

MINISTERS GUILTY OF STOCK DEALING.

BY MRS. C. K. SMITH.

THE Philadelphia *Evening Bulletin* of July 1st says: "Both the Rev. Dr. Cochran and the Rev. C. S. Baker, ministers of the Methodist Episcopal conference, were convicted in Wilmington, Del., by the Ministerial Committee, of stock dealing and unministerial conduct, and suspended from the ministry pending the conference meeting next year."

Specification 4 reads: "Engaging in secular pursuits of a questionable character, and exploiting stocks of a questionable and even doubtful character. Verdict, guilty."

One good man who had followed clerical advice and invested to the extent of \$600, would not have resented it had it not come from a preacher and a friend. "The representations were not true," he said; "I never made a cent." Here, is doubtless, the secret of the difficulty. Had the ministers and those they advised made money by the operation, would the transaction have come before the public?

Preaching is the business of these clergymen; they are suspended for a year—thrown out of work for a year; what can they do in the meantime for support? They have shown their inefficiency, or lack of good judgment in secular affairs; will they say, "To beg I am ashamed"?

Was not their suspension as deserving of censure as was the effort to supplement their salaries according to worldly methods? Do not respectable men, church members, engage in the same pursuits? And are they not applauded when successful? Ministers' daughters like to dress as well as other young la-

dies. Ministers' sons need to be educated as well as other men's sons.

The time has gone by when a gospel minister boasts of reading only the Bible and hymn book. Church members are no longer proud of their plainness. The pulpit no longer harangues the congregation about the bows, flowers and feathers that women wear upon their bonnets. The steeples of Methodist churches are today as tall as their aristocratic and popular neighbors of other denominations. Years ago, when they were called Methodist societies, it was different. The preachers and exhorters were not supposed to engage in secular pursuits; they held religious camp meetings at stated periods, where members fell in a trance as if struck dead; then rose to their feet, "filled with the Holy Ghost," and talked like preachers of the olden time, unlike any other religious sect.

San Diego, Cal., July 20, 1904.

EDITORIAL COMMENT.

The writer of the above seems to think the offense was simple indulgence in secular pursuits, and that the two preachers were harshly punished. From my point of view the cases are very different. The preachers had indulged in illegitimate business; they had not simply dealt in stocks, they had dealt in them in a "questionable" manner—i. e., dishonestly, criminally, and had dealt in illegitimate stocks—those of "questionable and even doubtful character." In fact were guilty of "obtaining money under false pretenses." I have no tears to waste because the offenders are out of their job for a year—it ought to be "ninety-nine" years. It is their own fault if they have not learned how to do anything but preach—not even to wield a hoe. The penitentiary is a good place for such fellows to learn how to do something else than preaching. And they are not likely to suffer for want of bread and butter for a year, after beating their friends in their fraudulent stock dealing. A preacher is a man who affects to be a teacher and exemplar of good morals (along with his theological frills and furbelows); he mounts a pedestal in the public square, bearing on his breast the legend, "Man of God; look at me, an ideal of righteousness!" I say, when he becomes a man of mammon and an ideal for birds of prey, *pull him off his perch!*

WRITTEN FOR THE HUMANITARIAN REVIEW.

THE ESOTERIC BIBLE

SECRET OF REVELATION FROM HEAVEN.

"BIBLE STORIES" ALL "TRUE TO NATURE."

BY SINGLETON WATERS DAVIS.

IT is a curious fact that the believers in the Bible and the unbelievers in it are alike wholly ignorant of the real character of its literature; nevertheless, I firmly believe the one class has mistaken the import of these writings, and the other class has accepted the mistakes of the first, so that we have the ludicrous spectacle of millions of Christians for more than a thousand years devoting their lives to the perpetuation of a monstrous blunder, and thousands of "infidels" equally devoted to warring upon the "man of straw" set up by the theologians!

In this article I can only touch upon certain more important points, for want of space, as illustrative of certain principles of interpretation.

SOME PRELIMINARY NEGATIONS.

In the first place I will simply deny certain unsupported assumptions common to believers and unbelievers; and I shall not try to defend these denials until some apparent proof is offered that what is denied is true, but will ask the reader to accept them at least tentatively while I am discussing whatsoever I afterwards affirm.

Briefly, then, I deny that the names of *any* of the authors of the Old and Testament writings are known

by anybody, with the barely possible exception of Ezra, who, if the name is not mythical, was not really an author, but a copyist and redactor of other men's work. I deny that Moses, Solomon, David, the so-called four Evangelists, Peter, Paul, etc., are names of the authors but of heroes and characters of the various literary productions commonly ascribed to them; and that "John the Revelator," like Ezra, was an author, but a compiler and redactor, if indeed the name, as used in the introductory, is not simply that of the hero of the story proper, which begins with verse 4 of chap. i. I deny that the original ideas, plots and general features of the stories, as those of the creation, garden of Eden, flood, life of Moses, exodus from Egypt, the wars and battles; the stories of Jonah, Daniel, Samson, building of Solomon's temple, the fire furnace, birth, exploits and death and resurrection of Jesus, exploits of Peter, Paul, etc., were Jewish, or nearly so modern as the times ascribed to Christ, or Moses, or even Adam. I deny that there ever were such *persons* as Elohim, Jahveh, Adam, Eve, Noah, Moses, Abraham, Isaac and Jacob, Saul, David, Solomon, Elijah, Joshua, Samson, Job, Daniel; and Matthew, Mark, Luke and John; John the Baptist, Joseph and Mary, Jesus and his disciples, or the Apostles, including Paul. I do not say there never were people bearing those names, but that the characters so named in the O. and N. Testaments were not men and women of flesh and blood, but literary creations. And I deny that the names of places, *as used* in these writings, were actual places on the earth, but of places in the heavens and times in the year, epochs in certain cycles, etc.

I make these denials here not as proving anything, but to save repetitions in what I am about to say affirmatively.

I will only add that, as some confirmation of my position, some of the most learned Christian theologians of the school of biblical higher criticism deny that Adam, Abraham, Moses and some other Bible characters, were persons; and they deny that the O. T. writings are essentially of Hebrew origin, but copies, more or less redacted, of Babylonian writings of great antiquity. "Of course, Paul at least was a man." Sure? Go

through the encyclopedias, and you may bring me all the evidence noted on your thumb-nail! Try it.

WHAT IS THE BIBLE?

First, the Bible is a collection of ancient writings of unknown authorship, made by men of comparatively modern times from among a large number of *copies* of copies of still more ancient and long-lost manuscripts. The collection was first called *Ta Biblia*, Greek for The Books; later the singular of the name was adopted, but it is only rightly so called because the several books are bound in one volume. Not only are the originals lost and their authors utterly unknown, but original copies are not in existence, and the copyists are unknown; and it is not known how much each copyist faithfully transcribed, how much he varied the language, or omitted, or added, to make the scripture conform to his personal opinions. That such changes were very many, the character of the copies themselves abundantly testify; and this custom was recognized long ago, as witness Revelation xxii:18,19.

Secondly, the books of the Bible are not devoted to the direct statement of either scientific or historical facts, but to the poetic or artistic literary representation of the phenomena of nature as a basis of analogy for the origination and justification of theological dogmas, ethical rules and religious rites, originating, probably, in prehistoric Egypt, Arabia, etc. A kind of literature that was natural to the ancient oriental mind, but unappreciated in these days of inductive reasoning and exoteric presentation.

Thirdly, the writings of the Bible are pre-eminently *esoteric* in character, and hence they are called the *sacred* scriptures; that is, the mystical writings. This means that they were designed to convey a certain meaning to a class of initiated ones, while others who read may "believe a lie and be damned;" that is, accept the letter but miss the inner meaning, and so not comprehend the true meaning, as the N. T. writer boldly declared of the parables of Jesus. In this article I propose to elucidate and demonstrate this esoteric character by examples from the Bible itself. The chief reason this esoteric charac-

ter of the Hebrew and Christian sacred scriptures is no longer generally recognized is that they originated in an age and with a race, or races, of people extremely antithetic to the present age and the people who have adopted this foreign literature. The age of myth-making is as natural in the development of a race as the stage of "play" is to the growth of an individual; and I mean by "play" that mental stage wherein a child readily assumes that her doll is a real miniature child, or the boy astride of a stick capers about and seems perfectly involved in a delusion that the stick is a horse—a stage of predominance of subjective over objective mentality, in which a slight exaggeration of this preponderance is closely akin to, if not identical with, hypnosis. Esotericism and mythism are twin sisters. The meaning of the word *myth* is almost universally misapprehended by the non-scientific public. A mere story about unreal things and events is not a myth. The story in a myth *is true to natural things and events*, but the myth-maker "plays" that inanimate things are men, or beings like men, and that events in inanimate nature, as night and day, the seasons, etc., are the same as the events in human life, death and *after death*. And I claim that all the dogmas, beliefs, rites, ceremonies, and even many of the ethical features of Christianity grew out of and are based upon these fancied analogies of the ancient myth-makers.

HEBREW ASTRONOMY.

Though I realize that the Hebrew literature of the Bible is principally Hebrew only by adoption, I shall here consider it as pretty thoroughly incorporated into the thought and religion of the people by whom and for whom the biblical writings were originally copied and adapted. The Hebrew myths are chiefly of the astronomical kind, which includes the phenomena of the heavens and the calendar. It is curious that man began his study of nature that has developed into modern science by observation of objects at the greatest distance from him, the stars, and ignored to the last the study of his own body. That the ideas of astronomy embraced in the Bible originated with the Hebrews is not likely; they were by nature and prac-

tice not originators but borrowers and appropriators. The Hebrews being a race of wanderers and not an established nation, from time to time inhabiting different countries in common with the natives as they do now in Europe and America, they undoubtedly obtained their astronomy, their calendar and their religious notions from various sources in the course of centuries. Chief among these sources we may note Arabia, Egypt, Babylonia, Assyria and Persia, with Greece and Rome added as to the New Testament literature.

That the biblical writers, whoever they were, had a certain system of the heavens which we may call their astronomy, is evident, and that the Hebrew copyists and redactors were familiar with that system is also evident; and that system may be fairly reconstructed from the Bible writings, fragmentary, disconnected and interpolated as they are; and when so reconstructed, we find it to be essentially the same as that of Babylonia and Egypt. Their heavens did not include the earth, which they conceived to be flat, surrounded by the sea, bounded all around by the horizon and capped over and enclosed by the concave "firmament"—a solid sky. Their earth, though comparatively very small, was the compliment of all the rest of the universe, which was considered tributary to it.

They had knowledge of the grouping of the stars into constellations, and of a difference between the planets and the stars, and had ideographic designations for the sun, moon, five planets (Mercury, Mars, Venus, Saturn and Jupiter), the several constellations and some of the larger stars. They knew of the sun's ecliptic, the literal "the way of the LORD"; that is, the way—the path (apparent) of the sun (lord or chief of all the star-gods) in his yearly triumphal march through the zodiacal constellations of the heavens. They knew of the zodiac and its "houses" and constellations, and based most of their religious system and their literary productions thereon. Let me quote here the sublimest and most beautiful passage in the whole Bible: "The heavens declare the glory of Elohim [the gods]; and the firmament [apparent dome of the sky] shewth his [their] handiwork. Day unto day uttereth speech,



and night unto night sheweth knowledge. Their is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the ends of the world. *In them* [the heavens] *hath he set a tabernacle for the SUN*; which (who) is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end (eastern horizon) of the heaven, and his circuit to the ends (not plural, but the second or other end, western horizon) of it; and there is nothing hid from the heat thereof." Psalms xix:1-6. The "tabernacle" is evidently the astrological "house of the sun;" and let the reader remember that Christ is likened to a bridegroom.

THE HEBREW CALENDAR.

Their calendar, like those of Egypt and Mesopotamia, was based on the phases of the moon, giving, in round numbers, seven days to the week, thirty days to a month. The moon is used as a measurer of time before the sun by man in his advance toward civilization. American Indians count time by "moons," and we still measure it by "months"—only a slight variation of the same word. And the moon-god in some cases was considered superior to the sun-god, for the reason given by the child who said the moon was more useful than the sun because "the moon shines at night when it's dark, but the sun only shines in daytime when it's light enough!" Probably a 10-month year, in a certain age, was in use in Mesopotamia, as Prof. Jastrow suggests in his work on *The Religion of Babylonia and Assyria*, p. 465, which was early used by the Hebrews and formed the basis of the myth of "the ten patriarchs."

But the system eventually developed constituted a complicated affair of twelve lunar months of thirty days each and five intercalary days to make the year come out, approximately, synchronously with the apparent annual movement of the sun. This failure of the calendar year to exactly co-incide with the solar year forms the battle ground of the mythical "wars" of Joshua. Incidentally, I will here aver that in all the "bloody wars" and massacres told of in the Bible not a human being

was ever hurt—the battles were between Light and Darkness, and the slaughter was only of nights and days, winters and summers, of the year! It is the misinterpretation of the Bible that makes it a "bloody book" and Jhvh (the LORD) a cruel monster; and my objection to the book is not to it as it *is* so much as to it as its "friends" make it to be. As commonly understood, it is a disgrace to civilization and a book of blasphemy of the ideal of righteousness, whether called God or LORD or Christ, or simply enlightened Conscience. But, as a collection of ancient literature rightly interpreted, it is very useful to the archæologist and the student of human nature.

The division of the year into seasons varied from that of four, corresponding to the equinoxes and solstices; and three, corresponding to the season of non-productiveness, growing season, and the season of harvesting and garnering; and that of two (the most universal), corresponding to winter and summer, or the rainy and the dry season, as in California.

THE ZODIAC.

Without a clear knowledge of the zodiac and precession of the equinoxes, etc., no one can understand the Bible. You might as well expect a man wholly ignorant of Hebrew and Greek to correctly translate its ancient manuscripts as expect one who does not understand the zodiac and other features of the ancient astronomy to rightly interpret the Bible. Who that is unfamiliar with the structure and apparent movements of the zodiac can possibly make any sense whatever out of the forty-ninth chapter of Genesis, for example? What is meant in verse 9: "Judah is a lion's whelp; from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?" And verse 14: "Is-sachar is a strong ass couching down between two burdens." And verse 17: "Dan shall be a serpent by the way, an adder in the path, that biteth the horse-heels, so that his rider shall fall backward." This description of Dan is utterly incomprehensible to the reader ignorant of the nature of the zodiac and the fact that this chapter is no more nor less than a poetic de-

scription of the twelve signs or constellations of the zodiac; to one not ignorant of this fact, and who understands the structure, apparent revolution and meaning of the zodiac, this verse and all the others are easily understood.

The zodiac is a belt or band in the heavens about 16 degrees wide, apparently surrounding the earth from east to west, defined by two imaginary lines, one on each side of and about 8 degrees from the sun's ecliptic; so that the sun appears to follow the mid-line of the belt entirely around it in one year, to a fraction. This slight discrepancy causes the sun to apparently fall back a little each year, so that the equinoxes occur each year a little (52") eastward, in the belt, of the places where they occurred the year before; this is called, by astronomers, the precession of the equinoxes. Thus the sun appears to pass around this great circle once each year, and the equinoxes once in 25,872 years, thus completing a great cycle.

The zodiacal belt is divided into 12 sections, each 30 degrees in length, and so corresponding to the 12 months of 30 days each. In this great circle, then, are 360 degrees because it was at first thought there were only 360 days in a solar year; and so, owing to the extreme persistence of human conservatism, we still divide astronomical and geographical circles into 360 degrees, though a decimal division would be simpler and better. Each of these 12 compartments was called a "house," ideographically designated in Hebrew by the Hebrew letter *B*, which the translators of the Bible render *beth*, which is simply the name of the letter, as in Bethel (properly Beth El, house of the sacred bull, *Taurus*, later of *Aries*), Bethsheba, Elizabeth (Eli za beth, three words), etc. Today, we call these houses "signs," a name which is a relic of the ancient use of the zodiac as a means of revealing future events, and hence the tradition that *revelation comes from heaven*, which is literally true of the astronomical and calendar predictions of today.

The group of stars in each of these houses or signs is called a zodiacal constellation, or "tribe" of Is-Ra-El.

The figures of animals, etc., are simply hieroglyphic names for the signs and constellations, having symbolic correspond-

ence to the successive monthly periods of the year. The characters still used for them are the degenerated hieroglyphics, reduced to a kind of ideographs. The construction of the zodiac as a map of a portion of the heavens must be of very great antiquity, for China, Egypt and Babylonia have zodiacs similar to one another and as old as their literature. The beginning and ending of the series of signs as used by the Bible writers was at the spring equinox; and whatever sign the sun was in at the spring equinox was the first sign of the zodiac. The oldest carvings yet discovered represent Taurus as the first sign and constellation, and this would indicate its origin to have been nearly six thousand years ago, or about the time the world was believed, by the later Hebrews and the Christians, to have been created; and there is an ancient tradition that the world was created when the spring equinox occurred in Taurus. But this error arose from reasoning from a false though poetical analogy. Esoterically, the "world" was the genetic, living summer season that has its "beginning" at the spring equinox and ending of the "chaos" of winter. A fanciful analogy makes the existence of the world to correspond to the year—"in the beginning" arise out of "chaos," and at "the end" pass again into chaos!

Some of the Bible writings bear internal evidence of belonging to the age of Taurus, but not necessarily in the Hebrew language; but much belongs to the age of Aries, while the New Testament allegories belong to, and apply to, the epoch of the transition from Aries to Pisces. Owing to the precession, the vernal equinox is now in the constellation of the Fishes but the sign Aries, owing to the fact that the artificial zodiac is made permanent by astronomers, while the constellations slowly move through it, so that now it has come to be that a sign and a constellation of the same name occupy different places in the heavens.

The number twelve is strikingly common in both the O. and N. Testaments, and in *every case* the zodiac and corresponding calendar are what is referred to. The 12 sons of Jacob, 12 tribes of Israel, 12 disciples of Jesus, 12 apostles, 12 gates of

the New Jerusalem, are all of this order. There is, however, a subdivision of the zodiacal signs and of the months; each of these subdivisions consists of 10 degrees or 10 decans; and the correspondence in some cases is with the decans.

THE HEBREW SUN-GODS.

Myths are extremely variable. We should no more expect the ancients to all agree in the make-up and meaning of their myths than we expect modern writers to agree as to their theological beliefs and dogmas and meaning of their rites, symbols and ceremonies. Witness today the innumerable definitions of "God," and we may well be able to believe that in the days when the Bible literature was produced no single, well-defined idea of God or the gods existed. Yet, it is easy to see that, as a general rule, the sun was considered to be the chief god, or the home of God, or the "all-seeing eye" of God, or a symbol of God, etc. In most cases the sun was considered to be both a good and an evil deity—both God and Satan. This was consistent enough, because the sun-god was not generally conceived of as the sun *per se*, but as a manifestation of the sun in certain relationships. As the warming, darkness-dispelling, earth-impregnating, crop-producing genius, he was the god of truth, of love—the good god, the Messiah, or the Christ; as the fiery, scorching, crop-withering genius, he was the angry, vengeful, destructive god—as a Bible writer declares, "Our God is a consuming fire"; and in this aspect the sun is also Satan, especially after the autumnal equinox when he shortens the days and increases "the powers of darkness."

That the Bible God and LORD was a sun-god is explicitly stated in the Bible by several writers, but I will here cite only a few instances as examples. "The LORD God is a sun and shield." Psalms lxxx:11. "And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east." Ezekiel xliii:4. "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." Mal. iv:2. At first sight this last may not appear to be very relevant; but the word translated "Sun of righteous-

ness" is *Chemosh*, the sun-god of the Moabites, and the same as *Shemash*, the sun-god of the Chaldeans. The attributes of the Hebrew God are the same as those of the sun expressed poetically. But yet I do not deny that the more abstract idea of God had already begun to enter the minds of the leaders of thought, and that to some extent Jehovah was conceived of as a personification of the forces of nature, and so looked upon as superior to the sun-gods of the "heathen." Nevertheless, this was but a development of the primitive ideas of a solar deity as the chief or lord of the star-deities.

HEBREW DEMIGODS OR MYTH-HEROES.

In the myths of Egypt, Babylonia, Greece, etc., stories of the deities often place them as men and women on earth; and they marry and have sons and daughters, and pass through human-like, though extraordinary experiences. The Babylonian epic of the deluge, for instance, as recorded in cuneiform characters on the clay tablets lately exhumed, deals with beings of this nature, and yet they are plainly astronomical and calendar personifications; and the Bible story of the flood is but a redacted copy of the same story, or, probably, of an original of which both are copies. So the creation story, giving of the law by the gods to Hammurabi and Moses, etc. The Egyptian stories of Isis and Osiris, like those of Mary and Jesus are alike of this order. Study the character of the heroes or demigods of Egyptian, Chaldeo-Babylonian, Persian Grecian and Roman myths, then lay off your inherited prejudices, study anew the character of the Bible literature with a pure desire to find the truth, making careful comparisons, and the Bible personages, from Adam, Noah, Moses, Abraham, David and Solomon, to the Evangelists, Mary, Jesus, the Disciples and Apostles, including Saul-Paul, and you will find them all, *all*, to be naught but myth-heroes or demigods, and the stories "revelations from heaven," in the sense that they

NOTE.—After the first side of this sheet had been printed I discovered a typographical error in the third line of page 631. Instead of "10 decans," please read "10 days, a decan."

are drawn from the phenomena of the heavens in correlation with those of the days, seasons, weather, etc., of the earth!

The Hebrews were extremely jealous of other gods than Jehovah, and hence their writers refrained, generally but not always, from calling their myth-heroes gods. Jesus is only an apparent exception, as he is of Egyptian-Greek-Hebrew origin.

THE EARTH IN HEBREW MYTHOLOGY.

Though the heavens and the divisions of time were the chief realities upon which Bible myths are based, the earth is also used, and is personified in "Adam," "Job," and all the "sick" and "possessed of devils," etc., "healed" by Jesus. In this light all the wonderful "miracles" of the New Testament literature are quite credible, for every spring we ourselves witness a repetition of all these "miraculous cures." We have all seen the spring sun (Jesus) free the barren, snow-covered earth (the leper) of his infirmity; restore sight (increase the intensity and duration of day-light) of "the man blind [earth in the dark, short days of winter] from birth" (at the winter solstice)—even to the "spitting" (spring rains) and the making of the clay ointment! We have seen the devils or evil spirits, the cold winds, cast out and with the "swine," symbols of the abhorred days of winter, rush into the "sea" of oblivion and be "drowned"—annihilated. We have seen Lazarus, the poor earth in winter, eat the crumbs [remnants of the crops] that fell from the table of the rich man [earth in summer], and we've seen the poor winter-earth "die" at the spring equinox and enter into the "bosom" [lovely spring] of "Abraham," sun of summer and "father of a multitude" of growing things, while Dives, the crop-bearing earth, "dies" at the summer solstice, is "tormented" by the sun's hot, drying "flames" in July and August, when he cries out for a drop of water, rain, but is refused here California, whose climate is the same as that of Palestine; and we know that "though one rose from the dead" to give warning, his brothers, earth in other summers, would take no heed but likewise enter the "dry spell!"

Los Angeles, Aug. 11, 1904.

THE ORIGIN OF EVIL

AN ARGUMENT THAT THERE ARE NO MYSTERIES,
SINS AND EVIL EXCEPT AS WE MAKE THEM.

BY T. B. WAKEMAN.

Coscob, Conn., Aug. 4, 304 E. M.

EDITOR HUMANITARIAN REVIEW—*Dear Sir:* The following is my contribution to an able and interesting discussion on the Origin and Nature of Evil, which has been running, of late, in the *New York Sun*. To this Statement please add the three enclosed paragraphs, referred to therein, from Ingersoll's last address, before the Free Religious Association, on "What is Religion?" Not a single position taken in these statements has ever been overthrown; and until they are, they stand as the inexpugnable foundation of scientific Liberalism. Ingersoll used to refer to them as "bed-rock." Will our friend B. F. Underwood, or someone else, have the kindness to show how, in view of them, Spiritualism is possible? In view of them, too, your admirable article on "Mind-Cure" (Psychotherapy), in the July REVIEW, stands stronger than ever. It ought to have thousands of readers—or rather, *millions*.

Yours sincerely,

T. B. WAKEMAN.

To the Editor of The Sun—Sir: The articles on the nature and origin of evil by your distinguished correspondents, Goldwin Smith, Wayne MacVeagh, "A Brooklyn Clergyman," and others, which the *Sun* has recently printed, are more interesting than convincing, because they all end in "mystery," and that is no solution, but simply the despair of any. They shed no light whatever over the Slocum horror which called them forth. "All things end in mystery," the theologians and metaphysicians must say to escape a killing contradiction.

Now that the older Dualistic phases of thought have had

their say, the Monistic, the modern, correlative, scientific view should have a few words. That view of Haeckel, Huxley and Ingersoll—especially in his last address,* simply accepts the the world as science shows it to be. Every thing, change and event, is proved to be a link in the endless, correlative chain which we can follow step by step as far as our faculties permit; and beyond that we know that "every event continess to have parents naturally"; thus science ends the supernatural and the basis of all of the older religions. It thus at once drops away all "mysteries," "sins" and "evils," except as we choose to imagine and continue them for the amusement or solace of our old habits of ignorance. Everything appears in a new light, which compels a new definition.

Thus life, mind, "spirit" and "soul" appear only as the activity of protoplasm, as was discovered by Oken and Goethe in 1800. This discovery ends at once all "entity," ghosts, spirits and spooks, so that all gods and devils have no more scientific reality than Santa Claus. For life and "spirit" being the action of protoplasm, can by the law of correlative economy, come about and exist in no other way. Nature never repeats except by the same substance, law and process. When we find that life and thinking comes in one way, that ends the story; it can come in no other way. Consequently, as far as we know now, conscious life is limited to the surface of our planet—no other planet or star showing protoplasmic conditions. When our Spiritualist friends get these two laws of correlation and economy understood, they will cease fooling and deceiving themselves and others.

There are, then, no "mysteries" or "sins" by or against any gods or devils; nor evils except as we run ourselves against these and similar laws, that is, facts of nature, and get hurt. The universe is "The All," an open secret, boundless and yet knowable if we could follow its correlates. As Goethe said: "No matter without motion, no motion without matter"; so biology now says, No protoplasm without life, and no life without protoplasm.

* See extracts from Col. Ingersoll's address on pages 637-8.

Science thus ends our theology and metaphysics when it ends our fetichism; it shows "The All," "the not I," to be the only God possible—infinite, eternal and super-personal. There is, then, no "sin" in "the violation of, or want of conformity unto," the objective laws of gravitation, correlation or combustion. "Sins" are now possible only within human relations; there they are acts, mental or other, which produce evils, injuries or hurts to mankind. Those who over-crowded the Slocum with an ignorant and innocent mass of excursionists, were guilty, not of "sin" against the "God" or the law of combustion, but of an offense and crime against their fellow-human beings, by whom they should be called up for punishment, if they are not already sufficiently punished by the awful "evils" which resulted. That "Providence" is in reality nothing more than prudence by us, is the great lesson of duty we have to learn therefrom.

The facts and order of nature are neither sinful, moral nor evil—neither good nor bad, except as we make them so by ignorance and folly in ascribing human qualities to them. Because we fail to see and treat the world as it is, physical, mental and moral, so as to stop these man-made evils, the Dualist is compelled to load them upon his fetichistic "Providence," or devil. As we advance in social science it will not be necessary to die, as Mr. MacVeagh proposes, in order to get some "God" to solve our self-made "origin" or "mystery" of evil, of "sin" or of mystery itself. The natural solution of the world ends the supernatural nightmare by the law of correlation. Such is the verdict of science, as its laws and methods and the great exponents above named tell us; and the great modern poets, in giving us the substance of our life, concur. Thus, Shakespeare, in *The Winter's Tale*:

Nature is made better by no mean, but
Nature makes that mean, &c.

As Voltaire says: "Priests, by pay and penance, 'absolve' us from the 'sins' they only create." And Goethe stingingly gives the origin and cure of mystery thus:

Is it then so great a mystery
What God and man and the world may be?
No! Yet no one hears it acceptingly, gladly,
So it remains a "mystery" still.

[Extracts from *What is Religion?* * An Address delivered before the American Free Religious Association, Boston, June 2, 1899, by Col. Robert G. Ingersoll,—referred to above.]

UNIFORMITY OF NATURE MAKES RELIGION IMPOSSIBLE.

To those who believe in the Uniformity of Nature, religion is impossible. Can we affect the nature and quality of substance by prayer? Can we hasten or delay the tides by worship? Can we change winds by sacrifice? Will kneelings give us wealth? Can we cure disease by supplication? Can we add to our knowledge by ceremony? Can we receive virtue or honor as alms? Are not the facts in the mental world just as stubborn—just as necessarily produced—as the facts in the material world? Is not what we call mind just as natural as what we call body?

Religion rests on the idea that nature has a master, and that this master will listen to prayer; that this master punishes and rewards; that he loves praise and flattery and hates the brave and free. Has man obtained any help from heaven?

MATTER, FORCE OR CHANGE, AND THEIR CORRELATIVES.

If we have a theory, we must have facts for the foundation. We must have corner-stones. We must not build on guesses, fancies or analogies, or inferences. The structure must have a basement; if we build, we must begin at the bottom.

I have a theory, and I have four corner-stones. The first stone is that matter—substance—cannot be destroyed, cannot be annihilated. The second stone is that force cannot be destroyed, cannot be annihilated. The third stone is that matter and force cannot exist apart—no matter without force—no force without matter. The fourth stone is that that which cannot be destroyed could not have been created; that the in-

* Ingersoll's last public address, published in pamphlet form by the Boston Investigator Co.

destructible is the uncreatable. If these corner-stones are facts, it follows as a necessity that matter and force are from and to eternity; that they can neither be increased nor diminished.

It follows that nothing has been or can be created; that there has never been or can be a creator. It follows that there could not have been any intelligence, any design back of matter and force. There is no intelligence without force. There is no force without matter. Consequently there could not, by any possibility, have been any intelligence, any force, back of matter. It therefore follows that the supernatural does not and cannot exist. If these four corner-stones are facts, nature has no master. If matter and force are to and from eternity, it follows as a necessity that no God exists; that no God created or governs the universe; that no God exists who answers prayer; no God who succors the oppressed; no God who pities the sufferings of innocence; no God who cares for the slaves with scarred flesh, the mothers robbed of their babes; no God who rescues the tortured, and no God that saves a martyr from the flames. In other words, it proves that man has never received any help from heaven; that all sacrifices have been in vain, and that all prayers have died unanswered in the heedless air. I do not pretend to know. I say what I think.

If matter and force have existed from eternity, it then follows that all that has been possible is happening, and all that will be possible will happen. In the universe there is no chance, no caprice. Every event has parents. That which has not happened, could not. The present is the necessary product of all the past, the necessary cause of all the future.

In the infinite chain there is, and there can be, no broken, no missing link. The form and motion of every star, the climate of every world, all forms of vegetable and animal life, all instinct, intelligence and conscience, all assertions and denials, all vices and virtues, all thoughts and dreams, all hopes and fears, are necessities. Not one of the countless things and relations in the universe could have been different.

THE SUPERNATURAL DOES NOT EXIST.

If matter and force are from eternity, then we can say that man had no intelligent creator, that man was not a special creation. We now know, if we know anything, that Jehovah, the divine potter, did not mix and mould clay into the forms of men and women, and then breathe the breath of life into those forms. We now know that our first parents were not foreigners; we know that they were natives of this world, produced here, and that their life did not come from the breath of any god. We now know, if we know anything, that the universe is natural, and that men and women have been naturally produced; we now know our ancestors, our pedigree; we have the family tree. We have all the links of the chain, twenty-six links, inclusive, from moner to man. We did not get our information from inspired books. We have fossil facts and living forms. From the simplest creatures, from blind sensation, from organism from one vague want to a single cell with a nucleus, to a hollow ball filled with fluid, to a cup with double walls, to a flat worm, to a something that begins to breathe, to an organism that has a spinal chord, to a link between the invertebrate and the vertebrate, to one that has a cranium—a house for a brain,—to one with fins, still onward to one with fore and hinder fins, to the reptile mammalia, to the marsupials, to the lemures—dwellers in trees, to the simiæ, to the pithecanthropi, and lastly, to man.

We know the paths that life has traveled; we know the foot-steps of advance; they have been traced; the last link has been found. For this we are indebted, more than to all others, to the greatest of biologists, Ernst Haeckel.

We now believe that the universe is natural, and we deny the existence of the supernatural.

* * * *

REST AND REAL RELIGION.

Religion can never reform mankind, because religion is slavery. It is far better to be free, to leave the forts and barricades of fear, to stand erect and face the future with a smile. It is far better to give yourself sometimes to negligence, to

drift with the wave and tide, with the blind force of the world, to think and dream, to forget the chains and limitations of the breathing life, to forget purpose and object, to lounge in the picture gallery of the brain, to feel once more the clasps and kisses of the past, to bring life's morning back, to see again the forms and faces of the dead, to paint fair pictures for the coming years, to forget all gods—their promises and threats, to feel within your veins life's joyous stream and hear the martial music, the rhythmic beating of your fearless heart.

And then to rouse yourself to do all useful things; to reach with thought and deed the ideal in your brain, to give your fancies wing, that they, like chemist bees, may find art's nectar in the weeds of common things; to look with trained and steady eyes for facts, to find the subtle threads that join the distant with the now; to increase knowledge, to take burdens from the weak, to develop the brain, to defend the right, to make a palace for the soul.

This is real religion. This is real worship.

WISE THOUGHTS WELL SPOKEN.

Self-conquest is the greatest of victories.—*Plato.*

Bad men live that they may eat and drink; whereas good men eat and drink that they may live.—*Socrates.*

Do not think of knocking out another man's brains because he differs in opinion from you. It would be as rational to knock yourself on the head because you differ from yourself ten years ago.—*Horace Mann.*

None can the moulds of their creation choose,
We therefore should men's ignorance excuse;
When born too low to reach to things sublime,
'Tis rather their misfortune than their crime.

—*Sir Wm. Davenant.*

If we could grasp the totality of things, we should realize that everything was ordered and definite, linked up with everything else in a chain of causation, and that nothing was capricious and uncertain and uncontrolled.—*Sir Oliver Lodge.*

"RELIGIOUS AMUSEMENTS."

A modern myth.—Impressible child: "Boo-hoo! 'Tisn't my fault. I told you I was a fire-engine before we started."—*Brooklyn Life*.

Poor Feeble (about to be operated on for appendicitis): "Doctor, before you begin, I wish you would send and have our pastor, the Rev. Mr. Harps, come over. I'd like to be opened with prayer."—*Agnostic Journal*,

A little boy accompanied his mother to a church where he heard the choir sing; "The consecrated cross I'd bear." On the way home he inquired: "Mamma, what is a consecrated, cross-eyed bear?"—*Homiletic Review*.

An old colored preacher in the rural district accounted for lightning in this way; "Ever' time Satan looks down an' sees de Lawd's work gwine on, fire flashes f'um his eyes. Dat's de lightnen. En w'en he fail to hit a church, he lays back en hollers. Dat's de thunder."

"But pahson," said an old deacon, "whar is Satan in de wintertime? We doan hab no lightnen den."

The preacher studied a moment, and then said: "Well, hit may be. Br'er Williams, dat hell's froze over den!"—*Agnostic Journal*, London, Eng.

Higher Criticism.—A little Boston girl found it difficult to master a stitch in knitting, and her aunt thought to enforce patience by reminding her that Rome was not built in a day. To which came the quick response: "Oh, Aunt! how can you talk so? Don't you know that it took God only six days to make the whole world, and I don't suppose he spent more than half an hour on Rome!"—*Kansas City Independent*.

A literal interpretation of "Holy Scripture."—A Christian mother arrived at home one afternoon, and found that all of her potted palms and plants, including a small fig-tree, had been removed to the nursery and arranged on the floor to represent a garden. In the garden sat her little daughter and the younger son, each clad in nothing but a small apron of leaves from the potted fig-tree. "We are Adam and Eve in the Garden of Eden," they said in explanation. "And I," added the oldest hopeful, entering from the foot of the stairs, his sole raiment his father's silk hat, "I am God, 'walking in the Garden in the cool of the evening!'"—*Anon*.

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EDITORIAL DEPARTMENT

It has been said, "Ingersoll laughed hell out of the church."

There can be no hell in a creed in which Good Will and Good Humor join hands for the Good of All.

Did you ever notice what a morose book the Bible is? The word laugh seldom occurs in it and smile not at all.

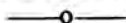
Laughter is wholesome—wholesome for him who laughs, and wholesome to him whose follies are laughed at.

Yet laughter, like sunshine, must be taken in moderation by the laugher, and be tempered to the sensibility of the laughed-at, or it may prostrate the one and "burn" the other.

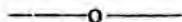
Judge Parish B. Ladd has written for the REVIEW an able, instructive and interesting article on Ancient Egyptian Civilization and Religion, which will be published in the issue for October.

To eradicate Bibliolatry requires only that the true origin and character of Bible literature be made known. Negative arguments are of little avail in any case. To prove a pretender is not John Smith, identify him as Bill Jones. To prove that

the Bible is not the "word of God," demonstrate that it is the work of men; that Moses did not write the Pentateuch, prove that Moses was a mythical personification—that the original writing was Babylonian and so not Hebrew, etc.



The Coming Scientific Morality is the title of a very able and extremely interesting article in *The Monist* (of Chicago) for April, by George Gore, F. R. S., LL. D. Every thinker interested in the subject of natural, scientific ethics—that is, the origin of the moral sense by natural law through human organization and experience and not by revelation from God or the gods, should read that article; it will bear careful reading, re-reading and study. An idea of the scope and character of the essay may be gained from the formal sub-heads under which the various phases of the subject are treated, viz: "The Real Foundation of Morality; Dependence of Morality upon Universal Motion; Scientific Views of Life and Mind; Dependence of Morality upon Universal Causation; Scientific Views of Good and Evil." Added to the essay is a concise biographical sketch of the author by the editor, both timely and appropriate.



THE EUCHARIST AN ANCIENT PAGAN RITE.

The word *eucharist* is a compound Greek word meaning giving of thanks for good conferred, and originally almost identical with our American "Thanksgiving," being a ritualistic feast symbolical of joy and gratitude for the bountiful harvest.

As a religious rite, the eucharist was hoary with age long before A. D. 1. It is of pagan origin. The bread symbolizes the wheat crop and the wine the grape crop, as being the staples and emblems of food and drink in the abstract. And the bread was the "body," and the wine the "blood," of "the lord of the harvest"—the light and warmth of the summer sun embodied in the crops personified as a "saviour of men," being a very simple and natural amplification and variant of the closely-related idea of the sun of the first half of the year personified as a saviour and redeemer. But modern Christendom is

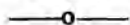
so materialistic, that is, prosaic, that it has lost the poetic significance of the rite, and too bigoted to accept it when made plain to it; and so Christians go on for centuries disputing and writing thousands of books to prove that the wafer and the wine are actually, absolutely and identically the flesh and blood of a supposed man who died nearly 1900 years ago, or only symbolical of his flesh and blood! How ludicrous, yet how pitiable the spectacle of men who are called educated, enlightened, and even scientists, in blind credulity hypnotized into the delusion that they are eating the flesh and drinking the blood of their mythical god, with far less comprehension of the true import of the rite and the naturalistic basis of the myth than had the Egyptians who performed the same rite 5,000, probably 10,000, and possibly 25,000 years ago!

Here is the kind of stuff the Catholics want to force into our public school institution: Bishop Conaty, in an address before a graduating class, recently, said: "...Religion alone can direct the education that answers the questions of life and trains one to fulfill its duties.... Character is also a result of education and cannot be properly developed except under the inspiration of our Christian faith.... Manhood and womanhood are nourished and developed by the dew of supernatural grace, which comes to us through religion. Moral teaching and religious influence are vague and indefinite terms unless defined for us by the church.... The soul of education is Christ, and the education which does not speak of Him and is not perfected by His influence is hollow and meaningless."

Let us see exactly what this means. It means that our public schools are worse than useless unless controlled by the Roman Catholic church, for Mr. Conaty means by "religion" and "our Christian faith" and "the church," only the Roman Catholic religion, faith and church. Beware of the "harlot!"

In this number of the REVIEW is an article on "The Origin of Evil," written by Prof. T. B. Wakeman, of the Liberal University and late editor of the *Torch of Reason*, to which is added pertinent extracts from the last public address of Col. Robert G. Ingersoll. The article is ably written, and well sup-

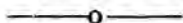
ports the monistic view of nature and the non-existence of absolute good or evil—that they are but relative conditions, and that the only trust-worthy “Providence” against evils is enlightened human intelligence in connection with highly developed humane sentiment. Be sure to read the article.



The New York *Truth Seeker* has discarded its old, worn-out type and adopted linotype work to the great improvement of the typography of that paper. L. K. Washburn is now on the staff as Editorial Contributor. The publishers announce that, since absorbing the *Investigator*, that there isn't any other weekly Liberal journal in the country. How about that Kentucky paper, edited by “the man with the hoe” while he rests from harvesting the dog fennel out of his patch of blue grass?



J. B. Wilson, M. D., of Cincinnati, Ohio, sailed for Europe on August 17th, as a delegate of the National Liberal Party in particular and American Freethinkers in general to the International Freethought Congress in Rome this month. The Doctor proposes to write up his observations and impressions of things while across the sea, to be published in book form. I suppose he will call on that “particular friend of the Americans,” the venerable Mr. Pius, while in Rome, huh? May he have a safe voyage each way and a happy time.



DOG FENNEL IS BITTER.

The *Blue Grass Blade* consented awhile ago to let its correspondents discuss politics in its columns, the editor himself, of course, “taking a hand.” Well, the anarchistic torch-bearer, the democratic Jack-o-lantern, the republican “fox fire,” and socialist Will-o-the-wisp, all combined to lead the paper away out through a wilderness of words into the dismal swamp of political sophistries, where the old paper came near disappearing in the treacherous quicksands of lack of appreciation. At last editor Moore got his bearings by the frosty breeze blowing through his whiskers, “grabbed a root,” and managed to pull out onto solid ground, but with a loss of “over one thou-

sand subscribers"—probably, as none are reported "killed," "wounded" or "taken prisoners," they are all "missing!" As with the Russian generals, the editor consoles himself and his friends with the fact that, though the loss was heavy, he was quite "successful in locating the enemy," and announces an ultimatum to the effect that henceforth and forever socialism or any other political ism cannot again come a-glimmering through the *Blade*—which is a strictly "religious" paper!

M. M. Mangasarian, lecturer for the Independent Religious Society of Chicago and editor of the *Liberal Review*, sailed for Europe July 21st. He was to join his family, who had preceded him, in Paris, and thence he is to go to Rome to attend the International Freethought Congress, which is to be in session there September 20th, 21st and 22nd, to which he goes as a special delegate of the Ind. Rel. Society, and, presumably, as a general representative of American Freethinkers.

What are "force" and "energy"? Are they not merely scientific "gods"? From the times of prehistoric Egypt men have built their cosmologies on the the assumption that there is an unperceivable entity "behind," "back of," or "within" nature that is the cause of motion and all consequent phenomena. The ancients called these reflections of their own apparent "free will" the gods; some scientists call the same thing force.

But "free will" is a delusion, "the gods" are but personifications of forces as apparent entities, and "force" or "energy" is but a hypothetical cause predicated on the original misconception. *There is absolutely no evidence that there is any such thing in nature as force or energy.* The hypothesis is not necessary to an understanding or explanation of causation.

The second edition of *The Bible*, by John E. Remsburg, has been brought out by the publishers, The Truth Seeker Co., 28 Lafayette Place, New York. It is a valuable book, containing much condensed information about the Bible. "There are

eleven chapters on the authenticity of the Bible, based on the best authorities of the time; thirteen on the credibility of the Bible, ten on the morality of the Bible, and an appendix in which Mr. Remsburg sets forth unanswerable arguments against the divine origin and in favor of the human origin of the Bible." It is a cloth-bound book of 500 pages, price \$1.25.



INGERSOLL BIRTHDAY CELEBRATION.

On Thursday evening, Aug. 11, 1904, at Blanchard Hall, in Los Angeles, there was held under the auspices of the Progressive Club a very successful memorial meeting in commemoration of the birth of Col. Robert G. Ingersoll. There was a good attendance, and the interest strong and general as evidenced by the frequent enthusiastic and prolonged applauding. Mr. G. Major Tabor presided, and made a short address, in the course of which he read what he called "Ingersoll's Creed," one of the great Agnostic orator's beautiful prose poems, as follows:

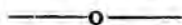
MY RELIGION.—To love justice, to long for the right, to love mercy, to assist the weak, to forget wrongs and remember benefits; to love the truth, to be sincere, to utter honest words, to love liberty, to wage relentless war against slavery in all its forms; to love wife and child and friend, to make a happy home, to love the beautiful in art—in nature; to cultivate the mind, to be familiar with the mighty thoughts that genius has expressed—the noble deeds of the world; to cultivate courage and cheerfulness, to make others happy, to fill life with the splendor of generous acts—the warmth of loving words; to discard error, to destroy prejudice, to receive new truths with gladness, to cultivate hope, to see the calm beyond the storm—the dawn beyond the night; to do the best that can be done, and then be resigned: this is the religion of reason—the creed of science. This satisfies brain and heart.

The next number in the program was a violin solo by Prof. Parkinson, which was well received by the audience. Miss Anna R. Alex then delivered an excellent address in eulogy of Col. Ingersoll and his work, which was repeatedly interrupted by vigorous cheering. Then Miss Anna G. Mueller favored the audience with a vocal solo, which was followed by another

in response to a very flattering encore. Miss Mueller is a fine singer and exceedingly popular with the Liberalists. The second address was delivered by Rev. E. W. Allen, of Pasadena. It was both very interesting and amusing. Of course Mr. Allen is a Liberal, and the "Rev." is only an inheritance from the days when he preached Presbyterianism. He said that twenty-five years ago he paid an able and eloquent lecturer \$1000 to deliver six anti-Ingersoll addresses in as many large western cities, for the purpose of extinguishing "Bob" entirely, "and now," said Mr. Allen, "I am here helping to celebrate Ingersoll's birthday as one of the speakers eulogizing that same 'Bob!'" His remarks, emphasized by his somewhat eccentric gesticulation, were greeted with much applause.

Hon. Grant R. Bennett, an attorney of New York, and formerly an intimate acquaintance and friend of Col Ingersoll, completed the program with the longest and most elaborate address of the evening, and it was indeed, as promised in the announcement, "a fitting tribute to the world's greatest orator, and a superb defense of the principles for which he stood."

A large number of free copies of the *Searchlight* and the HUMANITARIAN REVIEW were eagerly accepted at the close of the meeting by the audience until the supply was exhausted.



The Boston *Investigator*, the oldest Freethought paper in the world, has ceased to be published, and its subscription list has been turned over to the New York *Truth Seeker*. The *Investigator* was founded in 1831 by Abner Kneeland, who edited it many years and was succeeded by Horace Seaver, who, after a long and faithful service, was succeeded by Lemuel K. Washburn, who was still the editor when the last number was issued. All these men were able writers, competent editors, radical and independent thinkers, and exceedingly popular with the Liberal public. The cause of the suspension was lack of support. Though the subscribers to the paper will be supplied with a larger one in its place, the loss to the cause of Liberalism is little less than a calamity; and it seems to me that Boston and all New England without one Freethought

publication is no longer in the van of mental progress toward liberty, but is given over to "the powers of darkness." What a pity, that the good old *Investigator* should die! What a shame, that wealthy self-styled "Liberals" should allow it to starve to death! Of course a very large proportion of the true Liberals are poor people, but there are some rich people who are professed Freethinkers, but they are indifferent. It is one thing to be a mere negationist—an "infidel," a mere doubter, a liberal habitual kicker, a mere non-believer in "hell" for personal reasons, and quite another thing to be a Humanitarian Liberal Freethinker, devoted not merely to the individual self, but to the good of that larger social self, *Humanity!*



Tutonish: a Teutonic International Language, is the title of a booklet by Elias Molee, Ph. B., a copy of which has reached this office through the kindness of the author. The object of the scheme set forth in the book is "to draw up an easy common compromise tongue of Saxon English, Teutonic English and German words, with a small blending of Scandinavian and Dutch words, so as to make a common language which shall be honest, fair, and phonetic in spelling, perfectly regular in grammar and self-explaining in its vocabulary with homogeneous Teutonic words, as far as possible." I have not given it sufficient study to justify any expression of opinion as to its merits. Price. 40c. Address Elias Molee, Tacoma, Wash.



Dr. Moncure D. Conway, the delegate of the American Secular Union to the International Freethought Congress, as has been learned from the *Truth Seeker* of Aug. 13th, was to start for Paris about the middle of August. While in Paris, he will have his address, on "Dogma and Science," translated into the French, the official language of the Congress, preparatory to its presentation before that body. Mr. Conway will proceed from Paris to Rome in time to be present at the Congress, where he, like Messrs. Mangasarian and Wilson, will act as an informal delegate-at-large from the Freethinkers of America.

COMMUNICATIONS.

Los Angeles, Cal., Aug. 6, 1904.

EDITOR REVIEW—*Dear Sir:* I am delighted with your August number. It is a regular treat for people who think. The article on "The Untranslated Bible," by Chas. W. Smiley, is exceptionally fine—positively appetizing; and now it is in order for Mr. Smiley to be prompt in giving us his next (intimated) installment of this new apocalypse of the mystical Hebrew Scriptures. Also, the excellent article on the "God" question, by the editor, is highly instructive, and in the same rank of splendid service in the interest of an unfettered study and interpretation of the oriental religions. Long live the HUMANITARIAN REVIEW!

W. C. BOWMAN.

Lima, O., Aug. 9, 1904.

EDITOR REVIEW—*Dear Sir:* Find enclosed \$2.00; one for the HUMANITARIAN REVIEW and the other toward the printing and publishing of Mrs. Bliven's Sunday School Lesson Leaflets. If a year's work of such lessons, together with her Leaflets of scientific wisdom, would be printed in form of a booklet it would represent our moral principles and serve as a guide for moral conduct, not only for children, but for grown people as well; it would get my liberal support. Why are Free-thinkers so indifferent toward this most important branch of human efforts for the moral education of their children—the building up of character?

RUDOLPH SCHNEIDER.

Pentwater, Mich., Aug. 8, 1904.

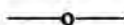
OCTOBER, is what I should have said instead of "September," for my article, "Should Freethinkers Join Church?"

Bro. Joseph Haigh, poet and Freethinker, one of Nature's noblemen, has been living with us the past three months. He is past eighty years of age. This week he is to return to his home in Illinois. Bro. Robert Gunther, of Eureka, Cal., came

to see Jamieson and his wife. The hours slipped away while Haigh, Gunther, Dr. Rennert and wife, and "we uns" visited. Robert Gunther is one of the best read and most philosophical Liberals I have ever met, and a great traveler.

No method has ever been planned for the advancement of Liberalism equal to Eliza Mowry Bliven's Sunday School Lessons. When I get out of my financial "Slough of Despond" I will aid the movement with money.

W. F. JAMISON.



Philadelphia, Pa., Aug. 5, 1904.

Dear Brother Davis: The HUMANITARIAN REVIEW came to hand today. I hope your readers will appreciate your efforts to place before them good Liberal thought in the best typographical shape and send you their appreciation in the shape of the "Almighty \$." It seems as if Christianity is appropriating everything of value to civilization and progress, and not satisfied with that, is abusing those men who inaugurated moral institutions and governments that omitted to acknowledge Christ as their foundation.

The Declaration of Independence, Girard College, and the Louisiana Purchase were established by so-called infidels. The daily press frequently prints scurrilous attacks upon the character of Stephen Girard and Thomas Paine. And what is stranger still to me is the apathy of the Liberals. They seem to let their journals starve financially, as was the case of the *Investigator* and the *Free Thought Magazine*—they struggled hard and finally had to die.

The Paine Memorial Association has had a hard struggle to live long enough to complete its work—being crippled to such an extent by lack of support—to place the portrait of Paine in the St. Louis Exposition.

We have decided to hold an exhibition of Paine Relics during the session of the A. S. U. Congress, if there is interest enough manifested, financially, to pay the expenses. Such an exhibition was a great success in London, in 1898, by the Bradlaugh Club; it caused wide comment by the daily press

and magazines. It would afford those who visit the Exposition an opportunity to see the *Age of Reason* as it first appeared in Paris, 1793, and London, 1794, and America. There will be *Common Sense* for 6d., which stimulated the wavering patriots to fight King George III.; *The Crisis*, shattered and torn, torn by the half-frozen fingers of some soldier of the Revolution at Valley Forge; portraits of Paine by several noted artists, and numerous engravings; duplicate catalogues of Paine's works in the Library of Congress, and curios too numerous to mention. It is hoped that there will be sufficient means subscribed to make this first exhibit a success. There will be a catalogue of all exhibits printed, if the funds are forthcoming. We desire to make the exhibit large and varied, and those who have matter relating to Paine and those desiring to help are invited to write immediately to

J. B. ELLIOTT,


3515 Wallace st., Philadelphia, Pa.

Hanford, Cal., July 21, 1904.

My Friend Mr. Davis: On first reading the REVIEW I could hardly get the consent of my mind to endorse your teaching at all, but always believing in liberality, I decided to see what your positions were; and I also began to investigate the antiquities of the old Bible, and I found many contradictory things which, so far as I could understand, I could not reconcile at all. Yet, I seem to hold on to belief in a creative power or Supreme Being. Well, I now like very much to read the REVIEW, and am always anxious for the time to come when I am to receive it. I now understand its teachings, I think, pretty well, and I see, through your teaching, that my mind has been very much buried in mysticism. I intend to investigate further, for I don't expect to ever get too old to learn.

Your friend,

J. H. RATHBUN.

 Persons living in Los Angeles or vicinity who wish to become subscribers, or those wishing to renew, should, if not convenient to call at the office, send payment by postal money order, as I am all the time too busy to call to solicit or collect.

HUMANITARIAN SUNDAY SCHOOL LESSONS.

PREPARED EXPRESSLY FOR THE HUMANITARIAN REVIEW

BY ELIZA MOWRY BLIVEN.

The Golden Rule, the Golden Rule !
O, that's the rule for me;
To do to others as I would
That they should do to me.

Were this the rule, in harmony
Our lives would pass away,
And none would suffer, none be poor,
And none their trust betray.

—o—

—Anon.

Series on Politics.

Eliza Mowry Bliven.

VII.—LESSON FOR LITTLE ONES.

Break small sticks into little pieces. Put enough together for father, mother and children, somewhere on the table, for a home. Make many of such homes, all over the table. Put homes close together in groups for cities, others farther apart for country homes. All the homes on the table make a state. Homes on another table would make another state. It would take a houseful of tables for the whole United States.

Ask your mother what state you live in. In what city do your folks buy things? Is that the biggest city in your state?

In your home mother governs, teaching you to help do useful things, and stopping you when you do naughty things. Find out who is governor in your state. This governor is something like a mother in a home: but he governs all the people in the state to have all do their share of work, and not do harm. Some grown people did not have wise mothers, and so they grew up naughty. Sometimes they steal, get drunk, and fight. Then the governor has his policemen put them in

jail, to stop their doing harm to the other people of the state.

VIII.—LESSON FOR BOYS AND GIRLS.

In a ball game, one has to be captain. He plans the game, sees that each does his part well, on time, and avoids hurting anyone. In a big mill they have a "super" in each room and a superintendent over all. He plans and directs so that everyone knows what he is to do, and that he must do his work well and on time; machinery must be kept clean and in good repair; and all must be paid according to what they do. Superintendents have to be capable, wide-awake men, to keep a big mill with hundreds of hands all working together evenly.

There are a great many industries in our country, and many kinds of people; so there have to be many officers to keep everything going on in the right way. Officers are chosen by voting; and the people ought to choose the wisest, most honest and most capable man for each office.

What officers are there in a city, in a state, and in the United States? What are the chief duties of each? Which kinds of business are beneficial? Which are harmful, and should be stopped?

IX.—LESSON FOR GROWN FOLKS.

Ask not for "freedom." Freedom is an impossibility. The whole universe is interdependent—bound together by gravitation. Every atom holds relations to all other atoms. Through their individual qualities and co-relations, we have all the varieties of temperature, seasons, minerals, plants and animals. All the nations, abilities and works of mankind are due to the interdependence of mankind on each other, and on nature's materials and laws.

Instead of groaning for more "freedom," be glad you are a part of the universal whole, and bend your energies to bring about more harmonious relations between discordant grinding parts. Health of man is dependent upon harmonious activity of every part of the human system. One inactive organ de-

stroys it. As self-control from harmful foods, drinks and vices, using right foods and activities, keeps the body healthy—so in the commonwealth, self-control from greed and whatever stirs up strife, or does harm to others, each doing his share of the drudgery, and having his share of the results of labor and enjoyments, will make and keep the Nation healthy. Help promote our Nation's health.

Equal rights for equal work,—
Punish hog, and scamp, and shirk.



For Discussion.—Is praying the cause of political corruption? Men and women who believe a God will right things, pray instead of voting. They shirk their political responsibilities, and thus the unscrupulous get the power, buy votes, and prevent the making and enforcing of laws to right things.

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Prof. W. S. Bell, the well and favorably-known Freethought lecturer of many years' experience as an itinerant, is now located in this city. Those who would like to see him, or correspond with him, in relation to giving lectures, the learning of the Spanish or French languages, or the purchase of his books, may call on or address him at 937 E. 31st st., Los Angeles, Cal.

The Progressive Club, of Los Angeles, is to resume its meetings on the last Sunday in September. The Liberal Club, it is presumed, will resume on the first Sunday in October.

An International Congress of Advanced Thinkers is to be held in St. Louis, Oct. 15-18. For further information address the Cor. Sec., Dr. Max Hempel, 2857 N. Grand ave., St. Louis.

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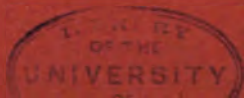
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No. 22. OCTOBER, 1904.

VOL. II
No. 10.

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Should Freethinkers Join Church? *Prof. W. F. Jamieson.*

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Extract from a Letter with Comments by the Editor.

Humanitarian Sunday School Lessons; *Bliven, Smith, Clarke.*

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THE HUMANITARIAN REVIEW

VOL. II. LOS ANGELES, CAL., OCTOBER, 1904. No. 10.

WRITTEN FOR THE HUMANITARIAN REVIEW.

ANCIENT EGYPTIAN CIVILIZATION AND RELIGION

BY
JUDGE
PARISH B. LADD

CHALDEO-BABYLONIA having had its day in court at my hand, through the REVIEW, it is now the right of Egypt, her twin sister, to be heard as to her civilization and religion. Let us consult the monumental records of the once classical land of the Pharaohs and learn therefrom the fact that Egypt, like Chaldea, in the long-since dead past possessed a civilization equal, if not superior in some respects, to that of our time.

EGYPT'S ANCIENT LANDSCAPE.

The land of ancient Egypt extended from the Mediterranean to the first cataract of the Nile at Assouan, and its east and west boundaries were confined to the overflow of the river. Its total area was about 11,000 square miles, and its length about 3,300 miles. Near Cairo, the river divided into two streams, and these subdivided into five and formed the Delta. The country was by its own people called Kemi, by the Hebrews, Mazar, by the Assyrians, Musr. With the

exception of occasional showers, the fertility of the country has at all times depended on the overflow of the river. It is rather hot and unhealthy.

In early times more than 100,000 people were kept constantly at work on the pyramids, designed as sepulchers for the Pharaohs and as monuments to their memory. On the inner walls of these huge edifices the monarchs caused to be inscribed their biographies, with the general history of the country during their reign. Other contemporary events were inscribed on the inner walls of other tombs, and the palaces of the kings. Papyrus rolls covered with inscriptions have been found well preserved within these walls. The earlier inscriptions are in hieroglyphic characters; later, in hieratic.

The country was divided into districts called nomes. Chronological reckoning was measured by dynasties. When not interrupted, records were kept giving the names, number and time of the reign of the several Pharaohs comprising the different dynasties. In this way the life history of ancient Egypt was measured, each dynasty being the commencement of a new era. Were it not for several breaks, of which more will be said later on, and some conflict in the records, the exact life history of that once famous country could be measured.

The population during the fourth dynasty, about 3600 years B. C. E. (i. e., before our common era) is supposed to have been about 7,000,000, distributed among about 1,800 towns, composed, as is believed, of Asiatics and Nigritics. This statement as to races comes from the features as inscribed on the monuments. There is no evidence of caste, as in India, among them; even the priests intermarried with the common people.

RELIGION.

The religion of the primitive Egyptians seems to have been a rude pantheism, and, as with all other religions, one supreme head whose attributes assumed the form of other gods, especially in triads. These different qualities, in time, being personified, took the form of different beings. This system, which seems to be natural, was maintained by all the pagan nations down to the time of Christianity, when it was, by the

early Fathers, taken directly from Plato's allegorical system and, by the Second Council of Nice, engrafted on the Christian tree. In time, this trinity of Egypt extended to the several nomes and cities, and thus continued down to the Roman conquest, 31 B. C. E. The principal nomes and cities had each a local family of divinities, consisting generally of three, in a few places four, as husband, wife, sister and son. Ptah, Sekhet and Imhotep presided over Memphis, while Amen-Ra, Mutt and Khons ruled at Thebes. At Apollinopolis, Magna, Horus and Har-Pakhrut held court. These divinities were generally accompanied by lesser ones, composed mostly of personifications of the elements. Osiris, Isis and Horus finally attained the dignity of national gods, who presided over collective Egypt. The gods of the Memphite order were Ptah, Ra, Shu, Seb, Osiris, Set or Typhon, Horus; while at Thebes the system gave Amen, Mentu, Atmu, Shu, Seb, Osiris, Set, Horus, Sebak.

In time, difficulties arose in attempting to fuse so many gods into one head, where Amen-Ra became identified with Horus, Ra, Khnum, Mentu and Tum, who represented the sun at different times of his diurnal course. At an early day, antagonism grew up between the solar god and the great serpent, Agape, the personification of darkness; it was the sun-light and darkness at war.

This system, having its origin in the remotest times with the savages and handed down through all the pagan nations, fell to Greece and Rome as a heritage, from whence it was allegorized by Plato, amended by Philo, and finally adopted by, and engrafted onto Christianity. Some of these Egyptian deities were self-existent, others emanated from the father or mother, while others were the children of the *deus primus*. These gods generally appeared in human form, but at times with heads of animals. Egypt had no foreign deities until about the beginning of the eighteenth dynasty. When brought in they formed, without a jar, a part of the great pantheon of Egypt. The addition of Baal, Astaroth, Anaites, Kiun, Reseph and Sutekh from Assyria, failed to create a ripple on the

waters of the Egyptian pantheon. The solar divinities of Egypt included Ra, who in traveling through space assumed at each hour a separate being. Ra, as the sun-god attended by his satellites, is in constant pursuit of Apah, the night, who is represented on the monuments by a serpent. In this contest the souls of the pure enter the boat of the sun, where they remain to be blessed by Ra. From Ra come Shu and Nut, personifications of the firmament, i. e., Kronos and Rhae give birth to Osiris, Isis, Nephthys, Set, and Horus the elder, who represent darkness. Osiris was hewn in pieces by his wicked brother, Set; the pieces are recovered by Isis, and the crime is avenged by his son Horus, who embalms them and appoints Thoth their guardian.

Each deity had his sacred animal, and the most sacred of all animals was the ass. On momentous occasions, when the king and a god traveled together, the female ass, followed by her foal, was used. This Egyptian custom undoubtedly furnished the ground-work of the biblical story of Christ's riding into Jerusalem on the back of the female ass followed by her young. As Christ was both king of the Jews and the god of the Christians, his ride into Jerusalem on this sacred animal followed by its foal, proved he was both a king and a god!

The transmigration of souls constituted a part of the Egyptian system. Those not sufficiently pure to enter the boat of the sun and those whose bodies perish in three thousand years, enter the bodies of animals to go through a series of transmigrations. After leaving hades they are weighed and judgment pronounced by Thoth. The pure souls who come out of this ordeal, at once enter the boat and are rowed to the realms of Paradise. Others, after ages of transmigration and purification enter the home of Ra, except such as are irredeemable, who are annihilated.

The performance of miracles and the casting out of devils were common everywhere in Egypt, and the cross was used as an emblem of immortality. One noted instance of casting out a devil is given by Rev. A. H. Sayce. In the 15th year, on the 22nd day of the month Payni, word was brought to the

king that his sister, the royal wife of Nobiru-ri of Bakhton, was possessed of a devil. The king immediately dispatched Thoth-Imhabi to cast out the devil; but the dæmon refusing to depart, a second messenger was sent to the king, who sent Khonsu, the god of Thebes, to go to Bakhton and cast out the dæmon. Great preparation being made, Khonsu, with all the pomp and splendor due to his position, set out on the journey, and after many months reached Bakhton, when, after laying on of hands, the dæmon departed—as in the case of Christ and the Gadarene pigs—after which “he pays his respects to the princess and returns to Thebes, where he re-enters the temple on the 19th day of the month Makhir, the 23d year of the king Usi-ma-ri Sotpu-ni-ri, living forever like the sun.” The casting-out of devils in Egypt, as depicted on the monuments, in stubborn cases, as with the Gadarene pigs, required a god to be successful. All these stories of working miracles, such as curing the sick, opening the eyes of the blind, raising the dead, casting out devils, and a thousand others of like nature, pervaded the whole pagan world from the earliest times down to our era, when they were inherited by Christianity, since which time they have been held and monopolized by the church. Such stories never, in fact, had any truth in them; they arose with an ignorant people, whose whole stock consisted of credulity and superstition; nor have the people of our time been able to throw off this tissue of falsehoods. So firmly have they become imbedded in the human mind that no force of logic, profundity of reason, or apparent absurdity seems to shake them.

It was in Egypt that the story of the miraculous conception was first told, for on the inner wall of the holy of holies of the temple of Ra at Luxor appears a sculpture representing the incarnation, annunciation, conception, birth and adoration of the divine child, Amenhept III., the son of the virgin Mut-em-Ua. In the first scene, Tat, the *logos*, a representative of the word of the gods, announces the coming birth. In the second scene, the spirit and Hathor, representatives of the sun, take the queen by the hand and hold to her mouth ankh, the

symbol of life, as the act of incarnation; this is followed by an enlargement of the queen's figure, the attendance by a midwife, and the birth of the divine child; then follows a scene of adoration of the child, where three human figures stand behind the god Khneph proclaiming the child to be the son of the god Adonis or Tamuz, by the virgin mother Mut-em-Ua. Mr. Sharp, in his English mythology, says this Egyptian scene undoubtedly furnished the ground-work on which the story concerning the child Jesus was made.

ARCHITECTURE.

The architecture of ancient Egypt was confined principally to the pyramids, temples and tombs, on the inner walls of which the history of that wonderful people is portrayed, giving graphic descriptions of the lives of the Pharaohs, their wars and conquests, and to a limited extent, the manners, customs and habits of the people.

On the tombs of the kings in the Lybian hills may be seen the grottoes of Rameses III., followed by the dynastic line of Remescum, Amenopheum, et al. Temples used for priestly processions are adorned with aisles and portals. Inside of the outer wall appears a sacred lake, over which the souls of the dead are rowed. Avenues lined with sphinxes, lions, rams etc., some adorned with human heads, add to the sublimity of the scene, enhanced by numerous colosean columns, on which are portrayed papyrus buds, flowers and other ornaments, under the guardianship of the figure of Osiris. Behind the second hall stands the adytum—the holy of holies, where the embalmed sun-god is seated to receive the high priest. Whether the Hebrews copied from this, or from the same thing in Babylon, is unknown. On all the plane surfaces of these Egyptian columns may be seen the portrayal of the achievements of the Pharaoh and the gods.

The great temples of Karnak and Thebes, each alike, has a propylon 300 feet wide, with numerous columns on either side and a double row down the center. In the entry-way to these halls stand the most magnificent work of the kind in Egypt, with no equal for taste and grandeur in the world. The archi-

ture of Greece, says a writer, sinks into insignificance beside it. The roof of the temple at Karnak is supported by 134 columns, 12 of which are 62 feet high and 12 feet in diameter; the others 42 feet high and 9 feet thick. This was the work of Seti and his son Rameses II., whose lives are fully portrayed on the walls and columns, giving a history of their conquest of the Hittites, the Ruten (Arabs), the Syrians and the Arminians; how they were charged, put to flight, and their cities captured. Imitating the style of the Assyrian monarchs, these Egyptian scenes of battle are pictured with all the pomp and splendor which the artist could bestow on the mighty exploits of his master. To give accounts of similar architecture in other Egyptian cities would simply be to add numbers to what has here been said.

A HIGH ORDER OF CIVILIZATION.

We now find ourselves face to face with a civilization more than 5,600 years B. C. E., i. e., 7,600 years old, in many respects equal if not superior to that of our own time.

Whether Chaldeo-Babylonia or Egypt was the first in civilization cannot at this time be determined; further research may settle the question. Twin sisters in the early morn of time, possibly the first-born children of civilization; and full-grown children when all Europe stood at the lowest depths of savagery—even when Greece was not yet in embryo. From what has been here said, it must not be understood that 7,600 years ago was the beginning of Egypt's civilization; for when Herodotus visited that country, more than 2,500 years ago, he was shown the statues of a long line of Pharaohs running back over 12,000 years. It is claimed that the great pyramids were built between the first and second dynasties. As early as the fourth dynasty the notations of time, the decimal system of numbers, weights and measures, geographical division of the country, the division of the year of 365 days into three periods of four months of thirty days each, and the year of twelve months, had been settled. A knowledge of geometry and much advance in astronomy were among the accomplishments of the learned people at that early date, while chemistry and medi-

cine were fairly well known. The art of literary composition, in fragmentary form, in hiermetic books, has come down to our time from the fourth dynasty; even Cheops was a book-maker. Language, as fixed, and a code of ethics, of the fifth dynasty, have reached us. The statuary of the fourth dynasty, 4,000 years B. C. E., had kept pace with the arts and sciences. The Greeks never equalled the Egyptians in moulding lions and sphinxes; bronze statuary, they borrowed from Egypt. The kiln, pottery, porcelain, and the potter's wheel, adorned the fourth dynasty; for it is here that the potter is portrayed with his wheel in the act of making the first man out of clay. The Hebrews had no monopoly in their first-man-Adam business, for the pagan nations of antiquity, for ages before the Hebrews existed, were engaged in that line. They all had their first pair, their forbidden fruit, their first sin, their expulsion of the pair from the garden, etc.

At an early age, shields, cuirasses, helmets, spears, maces, swords, daggers, bows, and hatchets, formed the principal weapons used by the Egyptians. For sieges, they used ladders, torches and lanterns. Until about the eighteenth dynasty, about 1,500 B. C. E., their armies were mostly infantry, when chariots were introduced.

From the earliest times, the Nile was navigated by galleys and sail. In their domestic affairs, their system of trade was carried on about as with us, except that we find no records of the use of money. Exchange of commodities seems to have been the rule, sometimes resorting to the pledge of jewelry as security. Bills of sale, wills, probate and deeds, were in use, and schools were common. The people were familiar with games and bull-fights; they were musical and jovial; but in all they never lost sight of the rules of justice and morality, in the practice of which our people of today are far behind the ancient Egyptians.

CIVIL GOVERNMENT.

The civil affairs of government were carried on by three professions, the priests at the head of the ecclesiastical; each temple having its high priest, aided by an inferior hierarchy,

with sacred scribes. The political and civil powers were vested in secretaries of state, called scribes, whose business it was to look after courts of justice, executive affairs, foreign relations, public works, irrigation, and revenue—revenue paid in kind; and they had their assistant scribes and superintendents. The military force, with the monarch at its head, was under the most severe discipline.

In the time of Rameses II., the law both civil and criminal, was administered by circuit judges. The *athlophoros* proclaimed to the public the decrees in chancery. Deeds of land were executed about as now with us, but in presence of numerous subscribing witnesses instead of a notary public. Women were placed on the same plane with men; in this, the Egyptians were in advance of our time.

"Colossal in art, profound in philosophy and religion, and in possession of the sciences, Egypt exhibited the astonishing phenomenon of an elevated civilization at a period when the other nations of the world were almost unborn," says a writer; but this must be taken with the qualification that Chaldea was Egypt's rival in literature and the sciences, if not in the arts. Her civilization, in many respects, was in advance of that of Egypt. At this time all Europe was wallowing in the slums of barbarism, most of it at the bottom of savagery.

CHRONOLOGY AND HISTORY.

When we come to deal with the chronology of Egypt, we labor under many disadvantages, for we must remember that with each dynasty a new era is ushered in. The world of to-day would be entirely at sea as to the age of Egypt were it not that the broken monumental records, helped out by Manetho's history, come to our aid and give a list of dynasties from the earliest times down to the Persian conquest by Darius II., containing the names and number of Pharaohs, as well as the number of years of each reign. Were it not for some confusion from the mixing of the names of local rulers with those of the country at large, as appears on inscriptions of different nomes, we should be able to measure the time of that most wonderful people with as much accuracy as we now count our

own. Of the long break or interruption caused by the invasion, conquest and dominion of the Hyksos, whose inscriptions, after their expulsion, were, for the most part, erased from the monuments, more will be said later on. During this turbulent period the intestine quarrels between the nomes added to the confusion. Just where the Hyksos came from is in doubt. Suffice it to say that they entered the Nile valley from the north as peaceful immigrants at different times, with permission of the government. From the best information at our command, they were of mixed origin—Arabians, Chaldeans and Syrians. That they were monotheists, is quite clear; for when they had become sufficiently powerful, they rebelled, overran the country and set up their own divinities, at the head of which stood the sun-god, below whom all others were little more than ministering angels. Even with all these disturbances, we are able to approximate the life history of Egypt from Mena, or Menu, the first civil ruler, about 5,600 B. C. E.

To establish this chronology, we here call to the aid of the monumental inscriptions the historical Manetho, a high priest of Heliopolis, who, at the request of the king, Ptolemy Philadelphus, third century B. C. E., wrote the history of the country from Mena to its conquest by Darius, in which he divides the time into thirty dynasties. It is unfortunate for the world that the Alexandrian library of some 700,000 volumes was burned by Julius Cæsar, after which it was restored only to be burned again by order of Theodosius, for in one if not both of these libraries Manetho's history was stored. In this second destruction the world lost its greatest treasure, not only in books, but in the life of Hypatia, who was murdered by order of Bishop Cyril, followed by the suppression of all of the great schools of learning in Egypt, Greece and Rome, by the church.

Notwithstanding the loss of Manetho's original writings, copious extracts therefrom have come down to our time in the writings of Julius Africanus, Eusebius and Syncellus, Herodotus, Diodorus, Eratosthenes and Josephus, who have given us some valuable facts in the chronology of Egypt.

As to Josephus, while all concede his honesty, his accuracy

has often been called in question. Like Herodotus, he was too confiding, and too much of a Hebrew to see facts unclouded by his religion; besides his history, like many other early writings, has been tampered with in the interest of the church.

MONARCHS OF EGYPT.

Egypt, according to Manetho and some Greek writers, was fabled to have been governed by a long dynasty of gods: Ptah, Helios, Ra or Sos, Shu or Kronus, Set or Osiris, Typhon and Horus or Har. These gods were fabled to have reigned 13,000 years, followed by the reign of demi-gods 4,000 years more. Of these gods and demi-gods we have nothing but priestly legends concerning their reign, and less in their praise. The long reign of these heavenly and quasi-heavenly monarchs must be explained as the reign of the priesthood, who took first the names of the great gods, heads of the Egyptian pantheon, followed by demi-gods—lesser deities begotten of earthly virgins by the monarchs of heaven. More fully expressed, the 13,000 years reign means the rule of the priests in the names of the great sun-divinities, while the 4,000 years of demi-gods means the rule of the priesthood in the names of the lesser gods. In each case it was the hierarchal power, an absolute despotism, which is always the case under priestly rule. During all this long period, all was at a stand-still—no progress, consequently no history of the time. The people were ignorant slaves, the priests, masters; just as in christendom during the dark age of over 1000 years, when learning was almost unknown—progress, none, not a page of history written except a few scraps to bolster up the church.

During these dark ages of Egypt no inscriptions were made; oral tradition, adorned with fabulous events, alone existed. This we learn from the first inscriptions which were made after the priestly hierarchy was overthrown and the first civil government inaugurated under Mena or Menu. The civil history of Egypt commencing with Mena carries us back, according to the best authorities, over 5,000 years B. C. E. So far, no contemporary history of Mena's period has come to light, unless we accept recent reports from the French exploring

party, who claim that contemporary history of the time of Mena has been unearthed, giving a full history of the country during the reign of that monarch, thus carrying us back 7,600 years. Late inscriptions, supported by Manetho, make Mena the founder of Memphis, the builder of the temple of Ptah, the destroyer of the priestly power, the establisher of civil government and a better system of religion. Mena was succeeded by Athothis, who was the author of a work on anatomy. Nenephes, the fourth of this dynasty, is said to have built the pyramid of steps at Sakkara.

According to the inscriptions, the first dynasty, beginning with Mena, lasted 250 years, during which animal worship was introduced and succession decreed to women as well as men. The third dynasty began, according to Brugsch, 3,966 B. C. E., and lasted 200 years, when, it is said, monumental history properly began; but these statements of Brugsch must be taken with many grains of allowance, especially if the report of the French exploring party be true.

The first efforts of expansion—"imperialism," began with Senoferu, who successfully carried his arms to the Sinaitic peninsula, where he opened the copper mines of Wady Maghara. The fourth dynasty lasted 167 years. It is claimed that Khufu (Cheops of Herodotus) constructed the great pyramid of Gizeh and rebuilt the temple of Isis. His successor, Khafra, built the second pyramid of Gizeh, and Menkaura constructed the third. It was during this period that the famous "Book of the Dead" was written, wherein the subject of mummification and transmigration is fully treated.

As early as the fourth dynasty the harp and flute were in general use, for the Egyptians were a musical, pleasure-seeking people, as well as industrial, poetry being one of their accomplishments. Glass was in use in the fourth, and agricultural implements in the fifth dynasty. The fifth dynasty produced nine kings and lasted 200 years. The sixth dynasty gave to Egypt some wonderful tombs, statuary and inscriptions at Assouan and Tanis, and in the valley of Hammamat. Then Pepi I. came on the scene with his wars, conquests and public

works, such as the pyramids of Dashur. His wife was said by the Arabs to have haunted the pyramids.

From the sixth to the eleventh dynasty, during the reign of the hated foreigners, whose inscriptions were mostly effaced by the Egyptians on returning to power, the history of Egypt is nearly a blank; but after this the monumental inscriptions are revived and continued to the close of the empire. Amenhat (2466 B. C. E.) founded a new line, opened the quarries of Tura, embellished the temples of Heliopolis, and built the temple of Thebes. Osirtasen III. established the southern boundaries of the kingdom, for which, and other good deeds, his statue was placed among the gods. Amenemhot III. excavated the Moeris lake. Another break in the monumental inscriptions, occurs between the eighteenth and nineteenth dynasties. It is claimed that about 2000 B. C. E. the Hyksos came from the east and invaded the Delta; but as to the time of this invasion there is no reliable history. That these invaders overran and conquered lower and middle Egypt, destroyed the gods and set up a government of their own, is well attested by Manetho and supported to some extent by the inscriptions. After a reign of 511 years, says Manetho, they were driven out of the country.

During the reign of the shepherd kings the worship of Set was substituted for that of Ra. It must be remembered that Set was none other than the wicked Typhon, the fallen angel of the Bible. Amosis I., who headed the Egyptian army which drove out the foreigners, belonged to the eighteenth dynasty. Once in power, he restored the worship of Ra. He was succeeded by his son Amenhotep I., who restored the Theban temple, and whose successor, Thothmes I., a great warrior, having successfully subdued the Nubians, carried his arms into Mesopotamia, laid waste the country and returned in triumph to his people. Thothmes II. continued the war and subdued the Shasu (Arabs), while Thothmes III. elevated Egypt to the highest pinnacle of fame. After two days of desperate fighting his colors adorned the walls of Magiddo, after which he overran and subjugated the whole of Syria and most of the

country of the Euphrates, as well as forced tribute from Ethiopia, Kush, Assyria, Babylon, Phœnicia and Central Asia. From a calendar preserved at Elephantine, recording the rise of the dog-star on the 28th of Ephiphi, it is claimed that the reign of this monarch corresponded with the date 1441 B.C.E. Amenhotep II. re-conquered the rebellious tribes of Palestine and captured Ninevah. At this epoch appears the reign of three heretical monarchs which lasted thirty-three years, followed by Horus, who restored the faith. Horus was followed by Rameses I., the head of a long line of prosperous Pharaohs. Under this and succeeding reigns, the whole country to the north having thrown off the Egyptian yoke, had to be re-conquered. Here, again, one of the most desperate battles was fought at Katesh against the allied forces of the Khita (Hittites of the Bible) and all the tribes of Northern Syria, the allies being beaten, many of them driven into the Arontes and drowned. For this success Remeses was assigned a place among the gods. This war against the allies lasted four years, in which appears for the first time in history the name Jerusalem, which shared the fate of other conquered cities. Just before this time it was called Shaluma, but in later years, being occupied by the Jews, it was designated Salem of the Jews, finally corrupted into Jerusalem.

The first fleet of which mention is made on the monuments was built by Rameses for the Mediterranean about 1322 B.C.E. That is, about the time of the so-called Exodus, according to the weight of opinion of biblical scholars. But we now know that the biblical Exodus was but a romance, like the stories of the creation and the flood. This was during the most advanced epoch in the annals of Egypt, when the monumental and papyrus inscriptions covered every event of the slightest moment, yet there is nowhere to be found as much as an allusion to the biblical Exodus, to Moses, to Joseph, to Abraham, or to such a people as the Hebrews or Israelites. For a very able authority on this matter, see "Dissolving Views in the History of Judaism" (p. 19), by Rabbi Solomon Schindler.

Alameda, Cal., Sept., 1904.

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SHOULD FREETHINKERS JOIN CHURCH?

BY W. F. JAMIESON.

ON page 475 of the HUMANITARIAN REVIEW I said: "Any person who wants to start a church or join one has that right. As I am a Liberal, I would defend his right to judge and act for himself, provided he did not thereby invade the equal right of another." I stated in the same article that such clear-thinking editors as J. D. Shaw and S. W. Davis teach that the true Liberal is in favor of free thought in others, even though they differ with him. What could be fairer—more liberal? Such teaching should become universal.

We are told that Freethought has not become widespread because it is unorganized; that in order to be successful, Freethinkers should form themselves into a "church."

I once wrote a short article giving some reasons why *I* cannot "join church," and in private correspondence with the founder of the "Church of Humanity," I have said that I could not conscientiously join any church. Others, of course, must judge for themselves.

No liberal thinker will take umbrage because of a free expression of an honest difference of opinion. We must teach the world the value of candor—a lesson which no church has ever learned.

If a man should not do his own thinking, who

should think for him? The pope? the preacher? the priest? the founder of a church?

After I became a Liberal lecturer Bishop McCloskey, Episcopalian, offered me a fine opportunity to become a clergyman of that fashionable church. I had several urgent invitations to become a Methodist minister. In fact, I spent three years in the excellent family of a local preacher of the M. E. church. I had a good start for heaven. Now see where I am! According to Mr. Kerr I am "out of a job"! Why? Because I refused to become a fashionable time-server. I cast my lot with a little band of Liberals who place truth high above every other consideration—wages, hire, position, respectability.

Freethinkers have observed that Christian churches are popular and respected despite their barbarous creeds. So neither popularity nor respectability is any test of truth. Freethinkers for a generation have been teaching that all gods are myths; yet Mr. Kerr claims that he is the "discoverer." In his booklet we read: "The Most Marvelous Discovery of the Age. God is only a fabulous being like Santa Claus." On the second page he says: "Having made the discovery that there is no God in all the broad universe, I have rented my farm and come to town for the purpose of announcing the discovery." Repeatedly he speaks of it as "my discovery." He says: "All those who do not worship a god should be organized into a church. I would name it the Church of Humanity."

Thousands of Freethinkers have taught that gods, devils, hells, purgatory, heaven, and christs are myths; that it is more important to teach, as Mr. Davis says, "the right relation of *man to man* and not to 'God' or 'Satan,'" . . . "not necessarily dogmatically teaching the non-existence of 'God,' or gods, or of Satan or devils, or of a future life, but simply ignoring them as things, existent or non-existent, that nobody *knows* anything about, and therefore there is nothing to be taught about them, except the fact that large numbers of people *believe* in them, and the other fact that science has not, as yet at least, taken any cognizance of them."

That is all true, is it not? Could the facts be better stated?

"There is nothing to be taught about them." This is the pith of the matter; and the late "discovery" that God is a myth simply repeats what thousands have taught. We should be strictly honest in literature as well as in business, and claim nothing as "my discovery" unless it is original.

Free thought and free speech are looked upon as the natural enemies of all churches. They have a "dangerous tendency" to disintegrate; but there is not a church which will not favor free speech "to a certain extent"—the "extent" is its own boundaries. Logic has its rules and liberty its limits, as every thinker knows; but neither priests nor church founders seem to know this. Singleton W. Davis well says: "What is Freedom? Many people, and especially people of European birth, mistakenly suppose that American liberty is, or should be, synonymous with absolute individual independence. . . . 'Liberty of speech' is no more absolute than liberty of action."

This being the case, creed makers and church founders claim the prerogative to set the bounds.

Mrs. M. M. Turner, of Washington, D. C., grasps the ideas which cluster around mental freedom (REVIEW p. 572): "The children of the land should learn to think, reason and prove." This is what I have been teaching for more than forty years to both old and young. As Mrs. Turner says: "The hope of science is the hope of the world." Grandly does this lady exclaim: "Young men and women taught daily on these lines of thought will learn the beauty of facts in their integrity and truth in its purity."

Who has ever learned all that Freethought inculcates? No one. We may think and learn as long as we live, and as we rise from height to height in our studies of nature we discover that her fields are illimitable. If Freethinkers have learned the lesson that all men and women should be free—free to think, free to speak, free to teach, free to grow, and then conclude that this first step is all; that there is nothing to do; nothing to learn, and turn traitors to their cause, either by indifference or training with "our enemy, the church," as John H. Means, Jr., says, their children and children's children will have no reason to bless their memory.

Pentwater, Mich., Sept. 1, 1904.

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FUNDAMENTALS OF LIBERALISM

DUTY OF LIBERALS.

BY J. T. PATCH.

EVERY religion is a method of expression, and the claim that the Christian religion is the only method of man's expressing his spiritual nature, and the only religion, is purely an assumption. Everything within the realm of human action is an utterance of human nature. If a man's religion has a false basis, it serves its purpose and he is satisfied until he learns something better; he cannot and does not escape the laws of his being, and the claim that it is irreligious to think and believe otherwise than through the formulas of Christian teaching is untrue. This unrighteous sectarian assumption has become so incorporated into our methods of thinking that it is accepted by many Liberals. All forms of belief are forms of expression; and if one is religious they all are, Liberalism included.

We are hardly aware of the part Christian teaching has had in formulating our methods of thinking. The church is responsible for the sentiment which exists universally among church people that a believer in church teaching is religious and that an unbeliever is not. The church member and the Liberalist are each responding to the same principle in human nature, the one expressing himself through methods formulated by the church, the other through principles

which he finds verified in a natural world. The Bible is the foundation of the one, the universe that of the other.

The Bible is a method of expression of 2000 years ago, emphatically human and characteristic of the age and people who produced it, but the claim of its superiority is a denial of human progress, and the claim of its divine origin an obstruction to civilization; but as the literature of an ancient people it has its excellences—containing many grand expressions of moral principles and spiritual sentiment, but also sentiment abhorrent and repugnant to 20th-century civilization.

Nature is a divine book that can never be closed, revised or excluded from the investigation and study of the human race, and it is the Bible of Liberalism—and truth becomes superior to religion.

The Christian church is a purely human institution in response to human wants; it has no divine origin that cannot be claimed for all human institutions. A religious want exists today as well as 2000 years ago, but the methods of expression have changed. Liberalism is an expression through 20th-century civilization; the church represents the method of an ancient date; the one is the old, the other the new.

Liberalism has past into the affirmation of definite, permanent principles, and the duty of organization into societies throughout the country has become almost imperative. Its associations should have all the functions which human experience has shown to be necessary and beneficial in holding weekly meetings. Advocates and membership can be found in all departments of literature and science. There are thousands who realize the beauty and grandeur of the teachings of Liberalism, but who are unidentified as Liberals, and in fact have no opportunity of becoming so with personal freedom and honor, which organization would afford. Organization is now the great question; it is upon us, and its demands should be met. Delay means a continuance of the conflict by the few who are now sacrificing time, strength and fortune that light may come into the world. The 20th century should have recorded to its credit the awakening of the civilized world to the

magnitude and supremacy of the principles of a natural universe as the foundation of all truth.

There should be an organization properly incorporated, with a declaration, in some form, defining its character and object, officers and methods of operation; leaving all departments of thought open for study and investigation, it should be founded upon the one broad principle of law as the truth of all things, and the universe its source. This organization should have local societies in every town and city where a sufficient membership can be secured, with platforms open to all worthy and intelligent advocates, and the cause will not want for worthy and scholarly men and women.

Homedale, Idaho, Sept. 1, 1904.

WRITTEN FOR THE HUMANITARIAN REVIEW.

CHRISTIAN SCIENCE CRITIC CRITICISED.

BY MRS. M. M. TURNER.

Remarks on an article by A. Willis Paine in answer to Singleton W. Davis in the HUMANITARIAN REVIEW of Aug., 1904.

“THE issue is,” says Mr. Paine, “can he heal by Christian Science? If he cannot, his opinion is valueless.” Mr. Davis, in his article, speaks of the “vital organism.”

“Now,” says Mr. Paine, “we ask, what is this vital force? Is it aught but God? it is not apprehended by any of the human senses.” He then goes on to say: “We doubt not that human beings will manifest similar results whenever they become as reliant on divine puissance as is the lowly crab. . . . it would be abundant evidence of an understanding of God, who is all wisdom. . . . God, divine Principle, cannot fail; the seeming failures are the result of not realizing divine omnipotence.” “I wish to ask” how Mr. Paine knows this to be true?

Mr. Paine says: “The Christian Scientists are doing more healing and reformatory work, more good in the world, than all the other metaphysical systems combined.” I wish to also

to ask how this is known to be true? Mr. Paine does not seem to realize the unmeasurable age of the world, nor the countless hosts of men, women and children who have been born, and have struggled, suffered and died without being "as reliant on divine puissance as the lowly crab," without an understanding of "God who is all wisdom."

The Rev. Mr. Devries once told his congregation, composed of people who supposed themselves to be "cultured and refined," that "they had no power of themselves to save themselves," that "they must pray and trust in Christ," and that "they must have the Christ mind in them and do their great Master's will," as Paine says.

Bishop Paret, of Maryland, said in a sermon: "The sacrifice of Christ himself as an atonement was the thought of God before creation began." But it would appear that the bishop was mistaken and could not understand that M. B. G. Eddy, with her key to the scriptures, "was the thought of God before creation began." As likely one as the other. This God, this vital force, this divine puissance, understood by the lowly crab, was unable until the development of M. B. G. Eddy to help or benefit the suffering, tortured and agonized human race and can now do it by Christian Science methods only! We must divest ourselves of all proved and demonstrated scientific knowledge, the one truth and the one universal language of nature; "empty ourselves," as Mr. Paine says, of "accumulated errors" and become the recipients of "divine puissance" even as the lowly crab which gets itself a new claw by this puissance.

Scientific investigation makes the existence of Christ doubtful—denying all miracles. Reason claims that many of the New Testament teachings are unwise and immoral. Only moral cowards will accept the sacrifice of an innocent god as an atonement, hoping to be saved thereby from just, deserved penalty. Truly good—truthful and moral men, feel that they need no vicarious atonement, and that, besides, they have not been asked if they wanted a god crucified for them.

Washington, D. C., Sept., 1904.

THE HUMANITARIAN SPIRIT

BY LADY FLORENCE DIXIE.

I DEFINE the Humanitarian Spirit as "the wish to see all sentient life happy; the desire to make it such; the endeavor to bring joy and gladness into the lives of both human and sub-human existences, to the uttermost extent possible; and the detestation of cruelty in any shape or form."

Those into whom this spirit has entered and taken possession, and are animated by its tender compassion, are utterly unable to stand by and acquiesce in silence in wrong or injustice meted out to man or brute. Hence the protestations of many against the inhumanity of man to man and his oppression and ill-treatment of the sub-human portion of creation.

Cruelty is rampant throughout the world, but this is inadequately recognized because humanity in the maximum degree is selfish and indifferent to anything but its own individual suffering. Where compassion is absent it is absolutely impossible to feel sympathy, for the reason that pity finds no part in the soul of man. Yet in spite of the volume of selfishness which carries all before it like a raging torrent, the Humanitarian Spirit is a real existence, which moves about amidst an unthinking world, proclaiming its gospel of mercy and love, and striving to implant its morals in the brains of men. To many its ethics come as a surprise, these having never dawned upon the comprehensions of the callous and the indifferent, who view the cruelties of society as matters of course, born of the exigencies of life and, that apology for all injustice, "the will of God." If God be such as I conceive the God-idea to be, namely, Nature, then I admit that in many respects Nature is cruel, and as such it is the will of God that, in the struggle for existence, the strong should oppress the weak and might should be the right inasmuch as it is triumphant. Wandering

in primæval forests, I have seen the war of nature with itself amidst the plant and animal world, where over reproduction forces the strongest uppermost and crushes under foot the weak; but where this is so thought is not an evolved and perfected reality as it is in man, into whose existence that uplifting substance has crept.

At work within his brain, amidst the gray matter from which it springs, this thought becomes something more than an invisible matter conveying ideas and transforming them into words and deeds. It becomes, so to say, the soul of the being who evolves it, and acts the part of the good or bad angel, the wise or unwise mentor to the source from which it sprang. Speaking to this thought, the Humanitarian Spirit has whispered its message of love, and forced it in many quarters to receive and accept the same; and this message is to the effect that evolution having bestowed upon man this wonderful substance, he must use it to advance progress by perfecting, not abasing, all things that lie around him, and so speed forward the work of the Great Mason of the Universe.

The voice of this Humanitarian Spirit speaking to my soul or thought says: "You have risen above the plant and brute beast, you are in possession of ideas, you can express your ideas by voice and represent them by deed; wherefore see to it that out of such, worthy morals shall arise and be practiced on behalf of progress and perfection. Work therefore toward the betterment of all life; be kind, just, merciful, and do unto others that which you would wish done to yourself. The practice of this just precept will assure equality of opportunity to everyone, and protect from ill-treatment all that breathes and feels, for to all such justice and mercy should be dealt out, no matter whether they be human beings or sub-human beings."

In support of above injunction, let me quote the words of one who has gone forward, and into whose soul had fully entered the Humanitarian Spirit. Here they are:

This brings me to a much-debated point, namely, "Has the sub-human a right to rights, or are these the gifts of the human and bestowable by the latter on the former at will only?" To those who believe in man's possession of an immortal soul

and in the sub-human's non-possession of such, the answer to this question is easy. "An immortal, by reason of his dual construction, which yields to him an eternal life, is entitled to the rights of power and protection, being the child of God. The sub-human animal, on the contrary, possessing no life beyond the grave, is a creature dependent on man, to whom was given, by God, dominion over the beasts of the field and the birds of the air"; but to those who regard the fable of creation in its true light, this argument cannot be convincing; and although these look upon man as the most highly endowed of all animal life, because of his speechifying, thought and reasoning powers, they cannot separate the human and subhuman by endowing the former with a soul, knowing that in degree alone these two forms differ. It seems to me, therefore, that those who think thus are bound to acknowledge that if one possesses rights, so does the other, and as a consequence admit that the sub-human is entitled to kind and just treatment every whit as much as is the human.

I absolutely endorse the words of the writer whom I have quoted. They fully represent my ideas on the subject. The true Humanitarian must recognize the kinship of all animal life, and render to every member thereof its due.

Absolutely repugnant to the Humanitarian Spirit are the following practices, viz: Vivisection; blood sports as a means of amusement; the cruel slaughter of animals to meet the demands of fashion and the needs of vanity; the breeding and slaughter annually of millions of animals which ere they die suffer both fear and pain *at the hands of their near relative, man*; (Is not this latter fact a strong plea that man, who is by nature frugivorous, should abandon, where possible, the carnivorous habit, which is an acquired one, and revert to the more natural one indicated?) the bringing into this world diseased or crippled life through indiscriminate reproduction, whereby a cruel injustice is meted out to the creature thus created. Over-reproduction and the crippled and diseased condition of thousands has hitherto been esteemed "God's will." Rather is such the product of that ignorance to which the Humanitarian Spirit has so far appealed in vain, deafened as it has been by the voice of superstition.

[From the *Weekly Times & Echo*, London, Eng.]

WORLD'S FREETHOUGHT CONGRESS.

In the Los Angeles *Daily Times* of Sept. 21st was the following account of the opening of the Congress, as furnished by the Associated Press *via* Atlantic Cable:

FREETHINKERS MEET.

Over Five Thousand Delegates Assemble at Rome
From Various Parts of the World.

Rome, Sept. 20.—The Congress of Freethinkers assembled here today at the Roman college erected by Pope Gregory XIII. The event assumed special importance, this being the anniversary of the fall of the temporal power of the popes, and also on account of the recent Franco-Vatican conflict. There were over five thousand delegates present, the Frenchmen alone numbering about one thousand. Ten delegates came from America, including Dr. Moncure D. Conway of New York, representing the secular society of the United States, Dr. J. B. Wilson of Cincinnati, and Prof. M. M. Mangasarian of Chicago. Prof. Segi presided and delivered an address, which was warmly applauded, glorifying the triumphs of science over superstition. Prof. Haeckel of Jena brought the greetings of the German Freethinkers. Prof. Berthelot, the French scientist, who is ill, sent an address which was read to the congress. Dr. Henry Maudsley was appointed honorary president for England, Prof. Haeckel honorary president for Germany, Prof. Berthelot for France. Prof. Salmeron, the Spanish-representation leader, for Spain, and Prof. Ardigò Lombroso for Italy. When the elections were concluded, the delegates marched in procession to the walls of Rome and hung wreaths on the spot where the Italian troops made a breach and entered the city in 1870.

At a subsequent sitting of the congress Prof. Haeckel of Jena University, proposed a message to Premier Combes of France, congratulating him on his struggle for the right of human thought against theocratic oppression, and also for what he has accomplished for the separation of church and state.

PUBLISHER'S NOTICES

22. If your subscription is not paid to and including this number, a number on the wrapper will be less than 23.

N. B.—THE REVIEW is sent to those who order it till they order it discontinued, at which time all back dues must be paid.

Chaldeo-Babylonian Civilization, by Judge Parish B. Ladd, in pamphlet form, good print, fine, heavy paper and neat cover, published and for sale at the REVIEW office; price 10c.

If the REVIEW comes to you marked "sample copy," you will please examine it carefully, and if you find it seems to be worthy of your support, kindly send in your subscription.

For only 15 cts. I will send you a copy of an extremely interesting little book, "Teachings of Jesus Not Adapted to Modern Civilization," by Geo. W. Brown, M. D. Order it *now*.


Are you in arrears on your subscription to the REVIEW? This is Whole No. 22, and a number on the wrapper with your address, if the time paid for has expired, indicates the Whole No. to which your subscription was paid.

If you will buy some of the little books I advertise as for sale at this office, you will help the REVIEW a little and get more than your money's worth yourself. These books are good to read, and good to give or lend to your inquiring neighbors.

Chaldeo-Babylonian Civilization; Judge Ladd 10
Buddhism or Christianity, Which? Withee 20
Teachings of Jesus Not Adapted to

Modern Civilization; Dr. Brown 15
Some Psychic Experiences of an Octogenarian; 15
 J. S. Loveland

Sketches of the Scientific Dispensation; Davis 15
Which God? 8-page leaflet. Davis 4
Bible Mythology: the fish story. 7 pages. Davis 3
H. S. S. Lesson Leaflets. Mrs. Bliven 25 for 10

 Persons living in Los Angeles or vicinity who wish to become subscribers, or those wishing to renew, should, if not convenient to call at the office, send payment by postal money order, as I am all the time too busy to call to solicit or collect.

THE HUMANITARIAN REVIEW

SINGLETON WATERS DAVIS, EDITOR.

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VOL. II. LOS ANGELES, CAL., OCTOBER, 1904. No. 10.

EDITORIAL DEPARTMENT

If you are a thinker, you will appreciate the REVIEW.

The most rapturous happiness comes from making others happy.

The World's Freethought Congress literally "made Rome howl!" Read the pope's "protest."

THE REVIEW will neither steal, nor borrow, nor beg its editorials nor the money for its support.

While we break the idols of superstition with the left hand let us build humanitarian institutions with the right.

Zoologically speaking, man is pre-eminently a gregarious animal, and his interest in life is largely a common interest.

The individual man of the species is no more independent of his fellows than the individual cells which constitute his body are independent of one another.

Manuscript articles for publication in the REVIEW must be primarily and expressly for the REVIEW, not duplicates of manuscripts sent to other publications and not rejected.

Pure, healthy, clear thought, after all, is ultimately largely dependent upon pure, wholesome food, water and air in proper quantities properly assimilated. Your "affirmations" and your "suggestions" must be supported by common-sense hygiene.



There is so much being said nowadays about the influence of the mind on the body that people have almost lost sight of the fact that the influence of the body on the mind is of equal importance. The body and the brain are to the mind what the power house and dynamo are to the electricity that moves our machines and lights our streets and houses.



If universal absolute anarchy were, by some all-embracing erratic cause, brought about today, and the normal conditions should be re-established tomorrow, just so soon would social reorganization begin. Just as a crystalline formation dissolved by exceptional conditions provided by the chemist will recrystallize when the former conditions are restored. The law is as inexorable in the one case as in the the other.



The name of the Roman god Jupiter is an exact equivalent of the name Heavenly Father of the New Testament and modern Christianity. Etymologically, the name is *Ju*, from *dyaus*, the shining sky, the heaven, and *piter*, father, and hence Jupiter is literally Heavenly Father or Father in heaven. The Jupiter myth is much older than the New Testament—who originated the idea, Jesus or the pagan Romans?



Of the billions of Christian prayers that have been uttered all have been in direct violation of the Third Commandment of the Decalogue. (See Ex. xx:7 & Deut. v:11.) "Thou shalt not take the name of the LORD thy God in vain, for the LORD will not hold him guiltless that taketh his name in vain." It has been discovered, even by some theologians, that this does not refer to profanity, blasphemy or even lightly speaking the name. A truer rendering is: "Thou shalt not call upon the

name of Jahveh thy god empty-handed, for Jahveh will not remit the sins of him that calleth upon his name with empty hands"—that is, without an offering, a material sacrifice. The meaning is, that to call upon the name of Jahveh ("the LORD") without at the same time making an "offering"—a sacrifice for sin, is to call "in vain." For a fuller amplification of this subject see an article in a recent number of the *Journal of Biblical Literature* by Prof. L. B. Patton.

ANNUAL MEETING OF THE A. S. U. & F. F.

The American Secular Union and Freethought Federation has sent out circular invitations to attend its annual congress to be held this year in conjunction with the International Meeting of All Freethought Societies at St. Louis, Mo., Oct. 15th to 18th. The special day of the Union and Federation will be Tuesday the 18th. Delegates from Europe are expected to attend the Congress and during the four days there will be speeches in various languages, but most of them in English. The meetings are to be held in the German Freethought Hall, 20th and Dodier sts. For particulars, address the secretary, E. C. Reichwald, 141 S. Water st., Chicago, Ill.

The National Liberal Party is to hold its annual meeting for this year Oct. 22-24, at St. Louis, Mo. It is proposed to change the name of the organization to National Liberal League, and notice has been published that a constitutional amendment will be offered to effect that change.

Stephen D. Parrish, Esq., of Richmond, Ky., has sent me a copy of *Nature Study*, a monthly magazine published at Manchester, N. H., in which appears a very interesting article by Mr. Parrish on "The Mediæval Naturalist."

Whoever can "enjoy" as sport the chasing and mangling of hares by hounds, or takes pleasure in slaying harmless birds and animals merely for "sport," is not simply a barbarian, but a savage.

In the *Osservatore Romano*, the organ of the Vatican, this official notice appeared: "Innumerable telegrams have reached the pope from all classes of people in Italy protesting against the satanic Congress of Freethinkers, which, under the auspices of Free Masonry, was inaugurated today in Rome, the center of the Catholic faith." The reference to Free Masonry in this connection is silly and ludicrous in the extreme. That order is an orthodox religious institution compared with that Freethought Congress; but the Catholic church is in a chronic state of masonophobia.

In a letter just received from Mrs. C. K. Smith, of San Diego, she says: "'The Esoteric Bible,' in the September REVIEW, is so fine that I must have another copy, one to lend and one to keep. I got a minister's wife to read the paragraph headed 'Zodiac' and then asked her what sense there was in the quotation if taken literally? She admitted that there was none. If people would only take the correct view and stop quarreling over the Bible, much of hell here in this world would be done away with."

Mrs. Eliza Mowry Bliven is the author of an article entitled "What Is a Materialist?" which has met with much favor. It was printed in the REVIEW for May, 1904 (No. 17), of which I still have several copies. For 10c. I will send a copy of that issue, containing Mrs. Bliven's article and much other valuable matter, and a sample package of the H. S. S. Lesson Leaflets. For "What Is a Materialist" in leaflet form and sample Lesson Leaflet, send to Eliza Mowry Bliven, Brooklyn, Conn.

The power of inherited religious prejudices to befog the intellect and warp the judgment of even a "scientist" is plainly apparent in the case of Prof. Sayce of Oxford, as evidenced in a recent article by him in the *London Mail*, in which he tries to show that recent archæological discoveries confirm and corroborate the Old Testament. Arguing from the same facts, his conclusions are apparently diametrically opposed to those

of Prof. Delitzsch. Sayce admits that the code of laws promulgated by the Babylonian King Amraphel, cotemporary with Abraham, while essentially the same as that of Moses, "is of a more advanced character than the code of Moses, and while the latter presupposed a body of nomad tribes the Babylonian statute book is addressed to a highly civilized and well organized community." And yet Prof. Sayce affects to think that this corroborates the O. T. statement of the supernatural delivery of the law to Moses ready-engraved on tables of stone directly by the hand of God! He loses sight of, or evades, the real question, viz: Is the Bible a supernatural revelation, or is it, like other literature, the work of man? Also the correlative issue, Are the biblical writings of Hebrew origin, or are they a mere collection of fragmentary copies, more or less redacted—abbreviated, interpolated and adapted—copies of ancient pagan (chiefly Chaldeo-Babylonian) literature? Prof. Sayce is equally inconsistent as to comparative philology.

It is to be hoped that all readers of the REVIEW will be interested in its Humanitarian Sunday School Department, conducted by Mrs. Eliza Mowry Bliven of Brooklyn, Conn. These Lessons are each month printed in Leaflet form for general distribution. Writers are invited to contribute original brief Lessons for this department, adapted respectively to use by little ones, boys and girls, and adults—about 200 words to each lesson. The Leaflets (two pages each) are furnished to subscribers for \$1. a year for 25 Leaflets each month; or they may be had in packages of 25 for 10 cents.

From Isaac H. Trabue, Punta Gorda, Fla., I have received copies of two booklets, written and published by him, entitled respectively "Black Wench," said to be "a novel—more truth than fiction," and "Rules and Directions to Play Four-handed Trabue, American Chess." To those interested in the study of antebellum slave life in the South, the first might be valuable, while to chess players the second seems to offer something new. The price of each is \$1.

THE POPE'S PROTEST.

In the Los Angeles *Daily Times* of Sept. 27th appeared the following Associated Press dispatch under these headings:

THE POPE FEELS HE IS INSULTED.

Freethinkers' Meeting at Rome an Outrage.

Much Grieved, the Pontiff Wishes Held a Solemn Function of Atonement for the Act and for Vindication of the Honor and Good Name of the Eternal City.

Rome, Sept. 26.—The pope has addressed to the cardinal vicar a protest against the Congress of Freethinkers held here last week. The text will be published in the "Osservatore Romano" this evening, with a letter from the cardinal vicar inviting Catholics to attend a service of atonement to be held in all the basilicas of Rome on Thursday next. The pope in his letter to Cardinal Respighi, says: "A new cause of bitterness has been added to the many anxieties which, especially in our time, accompany the government of the Universal Church. We have learned with infinite sorrow that it is asserted that the cultivators of Freethought have met in Rome, while the painful echo of their speeches is confirmed by their grim signs. Intelligence is the noblest gift the Creator has granted us, but it becomes sacrilegious when subtracted from dependency on the Almighty or rejects the direction and comfort of divine truth." The pope says the insult was rendered the more grave by the Freethinkers meeting in Rome, the city which had been destined as a depository of the faith, thus taking from Rome its designation as the tranquil respected see of Christ's vicar. "We, therefore," the pope adds, "will make ours the offense offered to God, gathering in our heart all its bitterness.".... but he wishes to have in Rome a solemn function of atonement for the outrage to divine majesty and for the vindication of the honor and good name of the city.

So the pope "protests?" Well, the Freethinkers have succeeded in doing what Luther and his successors never accomplished: they've made a protestant out of a pope! But, seriously, is not this whole performance that of a fakir posing as injured innocence for the purpose of obtaining the sympathy of his superstitious dupes?

COMMUNICATIONS.

SUGGESTIVE LETTERS TO THE "REVIEW."

~~It~~ That a letter is printed in this department does not imply that the editor endorses everything or even anything the writer says; each writer is alone responsible for what he says, and he may or may not express the sentiments of the editor.

Pasadena, Cal., Sept. 1, 1904.

Dear Editor: I have received a sample copy of your magazine and am pleased with it. I hope you will meet with greater success than I have with mine [*The Annular World*], which has been suspended—awaiting a larger audience. . . . I want to tell you that you are moving in the right direction; but, unless you have seen enough of old-world thought to convince you that in the night-time of human history there was a vast vapor heaven in the telluric skies, you will fail to give a satisfactory solution of the vast enigma. I have started to read your article on the Bible, but will finish it in a quiet hour.

I am proof-reading the last work of mine on Canopy World Evolution, or the Deluge and Its Cause, being printed in Chicago. . . . Cordially,

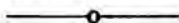
I. NEWTON VAIL.

Prof. Vail is the author of a large work on *The Earth's Annular System*, in which he treats of the geological evidences upon which he bases his original annular theory of the earth's evolution, and several booklets on cognate subjects.—Ed.

Pocatello, Idaho, Aug. 22, 1904.

Dear Sir: Enclosed find M. O. for one plunk, for which put me on your subscription list for one year. I ran across a copy of the August number of the REVIEW and was highly pleased with it; I think it just suits me. I was raised an orthodox Methodist, but some time ago was induced to read Thomson

Jay Hudson's *Law of Psychic Phenomena* and it started me to thinking—a privilege I had not used much before, having allowed others to do so for me. Have made great progress, and am using all my influence for the breaking of the chains of ignorance and superstition. CHAS. E. KITCHING.



San Diego, Cal., Sept. 8, 1904.

Editor: Some of your readers may remember having seen, many years ago, the following anecdote in the *Illinois State Register*. A sister of Stephen A. Douglass was at that time living in the state of New York—a very worthy woman eighty years of age. On one occasion an orthodox minister called upon her, and in social conversation complimented her on her exemplary character and asked her if she had “made her peace with God.” “Why,” said she, “God and I never had any trouble.” “But,” said the preacher, “you want to go to heaven, and to be consistent, you should join the church, for without joining the church you can’t go to heaven.” To which she replied: “The best friend I ever had was my mother; the best man I ever knew was my brother, Senator Douglass. They didn’t either of them belong to church, and if what you say is true, I want to go to hell!”

In my article in the September number on “Ministers Guilty of Stock Dealing,” it was not sympathy for the ministers that was intended to be expressed. The editorial comment was none too severe in condemnation of wickedness in high places—or in low places either, for that matter. That which is wrong to be done, is wrong for anybody to do, pastor or layman. The point that was meant to be emphasized in my article was the spectacle of such an indolent, incompetent ignoramus, as the published account represented the minister to be, occupying a gospel pulpit. Furthermore, that he was vile enough to engage in business of a “questionable character”—a pretended preacher of righteousness, with himself leading members of his flock astray! Such pastors and such church members are painful to contemplate. After all, considering the blackness of the proceeding, the question arises, If the minister had been

successful and gained a nice sum of money, would he not have been congratulated instead of censured and suspended? Money was the sole object, and men will gamble for money, preach for money, and even murder for money.

There are good men in the ministry as well as elsewhere. As long as people think they need preachers and doctors they will be supplied.

MRS. C. K. SMITH.

—O—

Philadelphia, Pa., Sept. 15, 1904.

Dear Bro. Davis: This day makes an epoch in the history of Thomas Paine. For six weeks the voting* was going on for candidates for the Hall of Fame in the state capitol at Harrisburg. The contest was between Benjamin Franklin, Robert Morris, Stephen Girard, Robert Pattison and Thomas Paine. This day the contest closed with victory for Paine.

The contest for a place for his portrait in Independence Hall, Philadelphia, continued for sixteen years and was decided favorably in 1875, when his portrait was admitted. This cost \$300. An unsuccessful attempt was made to have a marble bust of Paine, by Morse, placed in Independence Hall in 1876, by his friends; after expending \$1,200 for that purpose, the statue was refused admittance.

I know you and all the members of the Paine Memorial Association will rejoice at the victory in this last case.

Yours sincerely,

JAMES B. ELLIOTT.

* This contest was conducted, I understand, by the Philadelphia *Evening Telegraph*, and the vote it has secured is in the nature of a recommendation to the official Commission which is to make selections for the Hall, and this Commission may or may not respect the wishes of the majority in this unofficial contest. The *Telegraph* of Sept. 15, in announcing the result says: "The contest for Hall of Fame honors, which the *Evening Telegraph* has conducted daily for several weeks past, has attained its object, and announces that Thomas Paine is undoubtedly the choice of a majority of Philadelphians for the niche provided for this county in the new state capitol." Although the selection has not as yet been made, we may hope that this vote will have due weight with the Commission in enabling it to make a just decision.—ED. H. R.

St. Paul, Minn., Aug. 23, 1904.

Dear Mr. Davis: I herewith enclose Express Order for \$1. to pay one year's subscription to the HUMANITARIAN REVIEW. Mrs. Withee and I are much pleased with the REVIEW, and are thankful that clear and correct thought upon the *only really important questions* has so valiant a champion as it has in the REVIEW and its justly esteemed editor.

Very truly yours,

C. W. G. WITHEE.



Chicago, Ill., Sept., 15, 1904.

Dear Sir: Your able assistant, Mrs. Bliven, has just sent me a copy of the REVIEW, and I find that the interesting and valuable "Chaldeo-Babylonian" papers can be had for only ten cents, and enclose 10 cents for a copy. And to see *such* a magazine as yours! To learn that it is not generously supported only adds to my revolt against Fate. I say "such," thinking of another publication in your own city, and with the same good object in view, that of destroying the deadly atmosphere of superstition which makes life so unwholesome, but whose manner is so offensive as to almost drive one back into the church. I recognize Judge Parish B. Ladd as one of the contributors to the ill-fated *Free Thought Magazine* of this city, and I remember Mr. Jamieson, too; he began his public life among the Spiritualists, if I am not mistaken. It is a curious study—this changing from Spiritualism to Materialism and *vice versa* which people make, and must be a little bewildering, at least in the beginning. I trust, Mr. Davis, that you are so thoroughly a Materialist as to esteem kindly wishes a form of matter, solid and nutritious. For they are all, in these times of "unparalleled prosperity," which many, who would gladly do more, can offer.

MRS. L. GARCELON.

Well, that kind of "Materialism" is about as chimerical as the "all is spirit" of the Christian Scientists, the "all is good" of the New-Thoughtists, etc. As for "prosperity," as to Los Angeles, the present has never been excelled or ever even "paralleled." But Chicago—that is a "closed shop," the walking delegate is the chief executive of the town and executioner of its prosperity. A word to the wise, etc.—ED.

Pentwater, Mich.

EDITOR REVIEW: Mrs. Bliven is on the right track. Her Sunday School Lessons are calculated to make people, especially the young people, think. The teaching of science in schools and colleges is surely undermining fables; and today everywhere in America, we hear that the common schools are godless. The weakest thing about Freethought is its neglect, hitherto, of instruction for the young. No matter how few societies Mrs. Bliven establishes, they will count on the side of mental liberty for humanity's sake. Like acorns, they will grow. Her movement in behalf of the young is in the right direction—the most practical in the history of Liberalism.

W. F. JAMIESON.

—o—

A. A. B., of Georgia, in a letter remarks: "You say you believe in God; that does not amount to much. A negro believes in God more fervently than you, but what of it?"

COMMENT.—There are two peculiarities about this remark; 1st, the uncalled-for reference to the negro; if a Northern man should make a similar comparison between a "Southern gentleman" and negro,—well, *I* can afford to overlook that. 2nd, the evident disregard of the definition of the words God and god which I gave in connection with the declaration referred to. The correspondent, I presume, carelessly read my article in the August number entitled "Which God?" Now, please see what I *did say*. Page 594: "'Do you believe in God?' Yes! But the question is very indefinite, and I must confine this answer to a well-defined form of the question," etc. Then the words God and god, etc., and various "god-ideas" are considered at some length. At the conclusion of the article, after stating careful and extended definitions, I say: "Do I believe in these gods? As conscious personal beings, no; as poetic personifications, ideals and symbols, yes." The "rankest infidel" surely does not disbelieve that the sun, stars, etc., etc., were anciently personified and such personifications given generic names rendered in English, "god"?

Which God? Eight-pages, 4c., post free. This office.

HUMANITARIAN SUNDAY SCHOOL LESSONS

PREPARED EXPRESSLY FOR THE HUMANITARIAN REVIEW

BY ELIZA MOWRY BLIVEN.

PLANTS AND PEOPLE.

By Mrs. C. K. Smith.

If plants with people you compare,
Observe how much alike they are:
While some upon the ground will lie,
Some will try to reach the sky.
Some spread as if they owned the soil,
And move along as smooth as oil,
And crowd or crush all other plants
That seem to check their proud advance,
Some lift their pretty heads and bloom,
And yet no lofty airs assume,
Exhaling fragrance all around—
Nor do they occupy much ground.



SERIES ON SELF-PROTECTION.

X.—LESSON FOR LITTLE ONES.

By Eliza Mowry Bliven.

What made you cry? Somebody or something hurt you. Suppose all the children were crying; they could not play. Would you be happy? You would want to do something or say kind things to stop all the crying, and to make all happy and able to play together. When you feel bad, mother helps you to get over it—unless you have been naughty and she had to punish you. Then you have made her feel bad, too.

How shall we keep ourselves and others from feeling bad? If somebody does hateful things, shall we fight? O, no; both would get hurt, and grow more hateful. Keep good-natured yourself, no matter how bad other folks are, and try to find

some way to win them to be good-natured and to do right. Then folks will like you, and will not want to hurt you; and you will be a sunshine maker—a peace maker and joy maker.

Be kind to animals; pet the cat, dog and horse, and make them like you. Don't torment or frighten anything.

XI.—LESSON FOR BOYS AND GIRLS.

By Eliza Mowry Bliven.

Nobody liked Jim Snarley. He was always contradicting, boasting, and slandering somebody; saying something so disagreeable and aggravating that quick-tempered people were made angry. When he got a job, he would shirk his work and be saucy, so his employer would soon turn him off. He lived on his relatives, and ill-treated everybody. Drinking made him more quarrelsome. He was big and strong, and ugly toward weaker men, women and children; so they called the police to protect them. Several policemen clubbed him down, hand-cuffed him and dragged him to prison. Who wants to be a Jim Snarley.

Everybody liked Joseph Hapgood. He always kept good-natured, said pleasing things, avoided all disagreeable talk, found out good things about people and told that. He soothed the angry, cheered the sorrowful, and made folks merry. Employers liked him, for he always did his work well, and his cheery ways made fellow-laborers work well and keep happy.

He let alone unwholesome food, and did not eat too much; because he knew wrong eating makes folks unhealthy and ill-tempered. He avoided drink, tobacco, quarrels, and all evils possible. Is not that the best kind of self-protection?

XII.—LESSON FOR GROWN FOLKS.

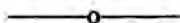
By John F. Clarke.

“Self-preservation is the first law of nature.” We are prone to regard the protection of our bodies from physical injury as the whole of the term self-protection. The mind needs protection as well as the body. The receptive minds of children

are capable of receiving false impressions and injurious precepts. These noxious-weed seeds find lodgment and grow and thrive at the expense of mental health.

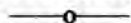
A child should be taught to make allowances for all statements and begin young to sift for itself all assertions. It should be taught to ask for opinions on the pro and con side of every question relating to matters that are not apparently truthful; to take nothing on trust. Each normally-developed child has a mind capable of sifting and analyzing all statements. It should be taught to discriminate between fact and mere statement; that a mere statement should carry no conviction with it, and that it should keep its mind free from bias.


Some people boast of their ability to believe against proof. The scientist calls this condition of mind a credulously impaired state. The commencement of doubt is the beginning of salvation from assault upon a plastic mind. Children should be taught to guard themselves against intrigue, beguilement and cajolery.





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SINGLETON WATERS DAVIS, EDITOR.

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No. 11.

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THE HUMANITARIAN REVIEW

VOL. II LOS ANGELES, CAL., NOVEMBER, 1904. No. 11.

WRITTEN FOR THE HUMANITARIAN REVIEW.

MODERN GODS.

PHYSICAL AND METAPHYSICAL.

BY SINGLETON W. DAVIS.

IN THE REVIEW for August of this year, under the heading "Which God?" this writer discussed various god-ideas as a basis of a rational answer to the oft-repeated question, "Do You Believe in God?" After duly considering several myth-gods, including those of the Old and New Testaments, and various definitions of the words God and gods, I answered that as for any of them being intelligent, conscious entities or living beings, I did not believe in them; but as personifications of natural objects and phenomena, or poetic ideals, that I did believe in their existence and their influence on human character and evolution.

Apparently, one or two of my readers misapprehended my meaning and have slightly criticised my position. In this article I shall try to be so definite in my statements that even these cursory readers may be enabled to understand this and get a clearer comprehension of my meaning in the former article.

The gods and God, from my point of view, are not

objective realities, but *subjective* images; they are not observable entities, not independent of the power of human idealization—the faculty of the mind by which an artist constructs a picture or statue in advance of the work of his hands, or an author of a novel constructs his characters. That these idealizations are subjective realities in the minds of their creators is demonstrated by the brush and chisel and pen. So a god may be a mental picture of a being that objectively has no existence more than has Bartholdi's "Liberty Enlightening the World," Shakespeare's "Calaban," or Dante's "Inferno." Such god-ideals may be either base or noble, and hence the famous declaration of Col. Ingersoll, "An honest god is the noblest work of man," is a rational one, because an image of a perfect being in so far as imperfect man can picture perfection. Generally speaking, the making of gods is merely man's attempt to find an ultimate cause for the phenomena of nature, and the attempt is prompted by two fundamental errors, viz: that all things may be rigidly classed as causes on the one hand and as effects on the other, and that the "will" of man is "free"—unconditioned and capable of initiating action, with the erroneous inference that all activity was originated and is maintained by a similar unconditioned will that must be exercised by beings similar though superior to men, and hence the anthropomorphic gods. But all causes are effects and all effects causes, and every cause is but the effect of another cause which in turn is an effect, *ad infinitum*; and the "free will" is but a mental illusion.

MODERN GOD-IDEAS.

But the rise of the sun of science is rapidly annihilating the ancient foggy ideals, and new ones are taking their places. Long-established habits of thought are extremely persistent, and we find these modern ideals to be as baseless as the more primitive ones—less foggy perhaps, but still quite hazy.

Modern gods are as numerous as the gods of ancient Egypt, but they may be divided into two classes, physical and metaphysical. Of metaphysical gods, besides the modern orthodox modifications of Jahveh, we have the Unitarian "Imma-

nent God," well defined by Alexander Pope in the couplet,

All are but parts of one stupendous whole,
Whose body nature is, and God the soul.

Then, we have the Christian Science God defined as "divine Principle" or "universal Spirit," the New Thoughtist God of the variable "I AM!" order, etc., etc. But having discussed the metaphysical gods in recent issues of the REVIEW, I will pass them here and proceed to investigate the

GODS OF PHYSICAL SCIENCE.

The scientists of the strictly physical or materialistic school are generally thought to be a godless class, and many of them are radical Freethinkers and professed Agnostics. However, most of them actually believe in the existence of one or more gods—taking the name as thus defined: Mere matter is inert, "dead," and all action, motion or life of matter is caused by force, energy or mind (or spirit); this cause, commonly considered as an entity within mere matter, is yet capable of being "dissipated" into space or transferred from one body of matter to another, and hence is independent of matter, so that matter *and* force are spoken of as two *things*. This idea of force and matter is a crude one, nevertheless many learned physicists practically accept it. Then, a god being defined as an immaterial creator of material action—that is, an initiator of action, motion, phenomena—the force supposed to exist in and move matter is a god—the "Immanent God" of the Unitarians; or a sort of physical spook inhabiting matter as the spiritual spook is thought to dwell within the living human body and cause all the phenomena of human life.

That there is any such a *thing*, entity, as force or energy, I deny that there is any evidence whatever. The laws of motion of bodies of matter as formulated by Newton and universally accepted wholly ignore the existence of "force," and no reference to force is needed or used to express in words the laws of moving bodies. When we speak of the movements of bodies, if we divest our minds of the inherited superstitious notion that bodies are moved by a spookish entity, and rely on the testimony of our senses, we can understand as well that

bodies move of themselves as that some imaginary, invisible, self-acting "force" moves them. You ask: "Whence comes the ability of two bodies of matter to attract each other and move toward each other if there is no force within them to be the cause?" Omitting an answer for the present, I will offset the question by asking another: If "force" moves bodies of matter, whence comes its ability to do so? This argument is the same as the one for the existence of a "first cause," and is equally fallacious and puerile. The assumption that elementary matter had a beginning is the erroneous premise in the argument for the existence of a "creator." And the erroneous premise that matter is inert—that the normal condition of matter is "inertia"—a state of absolute rest, and that motion must be initiated—created—in order that a body of it move, is the fatal defect in the argument for the existence of force.

MOTION UNCREATABLE AND INDESTRUCTIBLE.

That elementary matter is uncreatable and indestructible is the foundation rock upon which the temple of modern physical and chemical science is firmly established is a truism. No power, finite or infinite, has ever within the sphere of scientific observation either created or annihilated a single atom of elementary matter, as oxygen, hydrogen, gold, etc. Nor has any body of matter ever been compounded of any but matter already existing in one form or another, and no body of matter ever been decomposed that its components did not merely enter into other forms and relations. These statements are so rudimentary that it is unnecessary to make them to even the merest tyro in science, and they are made here simply as a basis for the clearer understanding of the uncreatability and indestructibility of motion, which principle eliminates all necessity of resorting to the use of the hypothesis of force or energy as the uncaused cause (a physical god) of motion.

Motion is inseparable from matter and there is no such thing as absolute inertia. A body of matter may be at rest relative to another body, nevertheless they are both in motion, for all things on the earth are parts of the revolving, circling globe, at the equator moving around the earth's axis at the rate of

1000 miles an hour, and around the sun more than 550,000,000 miles in one year, at the same time flying through an eternity of space as a part of the solar system in its awful and unspeakably sublime and lightning-like flight in the direction of the constellation Lyra—doubtless in an orbit of inconceivable magnitude. This is not all: Every atom of such bodies of matter is forever vibrating or revolving and demonstrating this motion to our senses in the forms of sound, light, temperature and electric phenomena. Matter ever at rest? Impossible!

What is the cause of motion? "Force"? No. Common as well as scientific observation demonstrates that

THE CAUSE OF MOTION IS MOTION.

That is, that motion in the aggregate, like the aggregate of matter, is invariable in quantity—never increased or decreased, but changes form under varying conditions, and the invariable precedent of one mode of motion is another mode of motion and of the motion of one body is that of another body. What is *cause*? Not a creator, but *an invariable and necessary precedent*. The one universal, invariable and necessary precedent of one mode of motion being another mode of motion, and of the motion of one body that of another body, the *cause* of motion of one mode, or kind, is motion of another mode, and the *cause* of the motion of one body of matter is the motion of another body; hence, the cause of motion is motion and there is no occasion for a hypothesis of any mystical cause under the name of the gods, God, spirit, force or energy.

That the word *force* is often used as a substitute for the word motion, I am well aware, as when one speaks of magnetism, electricity, heat, vitality and mind as forces; and this may be legitimate when it is so intended and so understood, but it is true that the word is very often used and almost universally understood to designate, not modes of motion, but imperceptible, mysterious entities as causes. And this crude notion is often crassly expressed by the phrases "magnetic fluid," "electric fluid," "nervous fluid" and "personal" or "animal magnetism" as a substance that may be "thrown off" by one person and made to impregnate water, or a handkerchief, or

to enter the body of another person. This gross conception of the nature of the modes of motion is the legitimate offspring of that intellectual crudity that anciently (yes, and even modernly,) conceived of God as a man of flesh and blood! It is a curious fact, apparently paradoxical, that those exceedingly "spiritual-minded" folk who so persistently bewail the lack of spiritual perception of the Materialists who have no use for spooks behind, above or within matter, are the very people who are unable to conceive of light, heat, electricity, and even thought as aught but extremely attenuated or "refined matter," or of a cause that is not an entity.

MOTION ETERNAL.

To say that anything is eternal is not a scientifically correct affirmation, unless conditions are predicated, for whatsoever is actually eternal extends beyond the limits of human observation and the fact of its endless duration is therefore undemonstrable. But we assume as true whatever is never contradicted in human experience. So, as no one has observed the creation or annihilation of an element of matter, we confidently assume that elementary matter is without beginning or ending, eternal in duration; and in the same way and for the same reason we may confidently assume that motion is without beginning or ending, is of eternal duration. For no one has ever observed motion initiated (spring from inertia) or annihilated, end in inertia. An apple falls from the top of a tree to the ground. The superficial observer may say: "One moment I saw the apple hanging motionless at the top of the tree; the next moment, without any wind or contact of any other object, I saw it begin to move toward the earth—I saw the *beginning* of the motion. Then I saw the apple reach the ground and lie there as motionless as before it left the tree—I saw the *ending* of the motion." But the scientist with trained faculties and habits of observation would say: "No; before the apple left the tree every atom of it moved from the ground to its place at the top of the tree, and the amount of the motion upward was an *exact equivalent* of the motion downward; and the chain of motions, of one mode or another which preceded

the fall of the apple, leading up to that event, reaches back forever, so far as human observation and reason can discover. And when the apple stopped at the ground, the motion did *not* end, but continued in other forms of matter and other modes of motion." The so-called correlation of forces is properly correlation of modes of motion.

A now very familiar and striking illustration of this correlation of modes of motion is furnished by our electric plants. Let us take a water-power plant for an example. Here is a moving stream of water which causes the revolving motion of a wheel, whose motion in turn causes the motion of the parts of a dynamo, which causes another mode of motion, the electric, which continues, like exceedingly rapid waves, lengthwise of a conducting wire to a transmuter where the electric mode is changed, in one case, to the mechanical motion of a street car, or of a printing press or other machine; in another case the electric mode is changed, by a suitably-arranged transmuter, a lamp, into a mode we call light, and, incidentally, still another which we call heat; and with a properly-arranged stove, this heat-mode may be the chief production with some light incidentally. Then, incidentally, more or less sound, still another mode of motion, is produced in connection with all of the other transmutations. But this is not all: The human eye is another transmuter, and it, with its cerebral attachments, produces a mode we call sensation of light and color; the ear transmutes the sound-mode into the sense mode, and the general sensory nervous system transmutes the heat into sensation of warmth, in degree from comfort to torture.

A superstitious savage standing by the waterfall is asked what causes the water to fall? "A spirit," or "the river god," may be his answer, and he falls upon his face and worships; a "civilized" man answers, "God"; a pseudo-scientist says it is "a force, called attraction of gravitation, which resides in both the earth and the water"; an advanced scientist answers that motion is an inalienable quality of matter, as inseparable from it as the qualities of form or shape, extension or size, and consistency. As all matter is always in the solid, fluid or gas-

eous form, according to varying conditions, so modes of motion vary according to varying conditions; in this case the conditions vary in such ways that the conditions, from the waterfall to the human brain, involve all modes of motion. And, furthermore, we may go back of this series of changes and find just before the river motion a fall of rain, and before that a rise of this same water in the form of vapor, moved high above the electric power plant by the heat-motion of that magnificent power plant, some 93,000,000 miles away, which is the central source of power (motion) of the entire solar system—that god which primitive man recognized as the “Lord of heaven and earth,” our supremely glorious sun!

Thus the train of motory events extends backward in time, and probably forward in time, forever, so far as finite man can observe or comprehend. For our sun itself is probably only in its infancy, and it is in no sense an initiator or creator of motion—only a momentary flash, probably, in the eternal procession of universal MATTER in its beginningless and endless transmutations of forms and modes of motion.

SUN-WORSHIP AND SCIENCE.

Modern science traces the origin of all things terrestrial, including the globe itself with all its “forces,” motions, life,—materials and events of every nature—as well as all the planets and their satellites of the solar system, to the sun. In a sense, the sun was the creator and is the maintainer, “ruler,” of the “world,” using the name world for the earth and the rest of the solar system. Primitive men seem to have had glimpses of this modern scientific theory, evidenced by the sun-worship and religious beliefs, symbols and rites of many ancient peoples during long periods of time. But the ancient theory differed from the modern in two very important elements. The sun-worshipping astronomers thought the sun and solar planets were the most important members of the heavens, the stars being their mere auxiliaries, while modern astronomy ranks the stars as almost infinitely more important as members of the universe than the solar system; and, secondly, the ancient animism, the belief that the sun, planets, stars and even in-

animate objects on the earth, had the powers of thought and volition the same as man, for which modern science has substituted "force" and "natural law."

Just as many moderns believe that a sort of entity which they call force resides in the earth, in the sun, in matter generally, and causes matter to collect in masses, and two bodies to move toward each other, and not the earth, or sun, or "inert" matter, so the ancients looked upon the earth, the mountain, the river, the sun's disc, etc., not as the actual god, but as the home or embodiment of the god. Hence we see that modern science recognizes gods—a sort of heritage from our so-called barbarous and superstitious pre-historic ancestors. Not the same gods, but their degenerate descendants—degenerate, I say, because the modern forces are not endowed by scientists with intelligence, volition or consciousness, and they are often spoken of as "blind forces," and as subject to inexorable law. Of course the scientist does not call his forces gods—but, "What's in a name?" Neither did the ancients call their personifications "gods;" that is *our* name for them. The scientific deity is a "mighty god," in the aggregate "almighty," and this was the most important attribute of the ancient gods. Like Eloh of the Hebrews, "no man hath at any time seen" Force, and, like Jahveh, Thor and others, his "voice" is heard in peals of thunder, the solemn roar of the ocean's breaking waves, the howling of the tempest, the groaning of the quaking earth, etc.; and though "no eye hath seen" Force, or any of the forces, the scientist accepts by faith—believes in them because they seem indispensable in accounting for the origin of motion, just as the deist believes in God because he cannot account for the origin of matter without a creator.

But many scientists are coming to accept the hypothesis of the eternity of matter, that the universe in various forms has always existed—had no origin and therefore no originator, no creator. One step more and they will round out the truth by learning that motion, as well as matter, is uncreatable, indestructible, eternal, without beginning or ending, and so needing no originator, to be called either "god" or "force."

Los Angeles, Cal., Oct. 10, 1904.

WRITTEN FOR THE HUMANITARIAN REVIEW.

INCONSISTENT LIBERALS

COMMENTS AND CRITICISMS.

BY W. F. JAMIESON.

IN my correspondence, I sometimes get a text that is a jewel of inconsistency. I have been sending out thousands of free circular letters. In one of my printed letters, I admit there are some strong statements concerning the Bible and Christianity; but they are no stronger than the truth.

I constantly feel the need of urging Freethinkers to stand firm; to be loyal to conviction. A letter which I received, written by Mr. B. . . . of S. . . ., shows that there is great need of just this kind of work which I am doing. I do not publish his name, because his letter is private, and the principle can be just as well illustrated without doing so. B. lives in the far West. He ought to live in New England and be set back two hundred years.

In my circular I deny that the Christian religion, as expounded by the ministers of Christianity, is moral and refining in its teachings. Although the clergy are constantly boasting of the moral, refining influences of pulpit teachings, I cannot induce a single one of them to affirm the claim for a week in a joint oral debate. Yet the people blindly pay millions of dollars every year to support what the clergy dare not affirm! So many of them tell their congregations that we hold up for the scorn of the race, the church teachings of the Dark Ages—condemning the Christianity of our

day for what it could not help, and for which it should not be held responsible, that I have for years offered to try the church by its own teachings in our own day. Not one minister ventures to accept my kind, truth-seeking challenge. No minister has confidence enough in his brother minister's preaching to defend it openly. I am not blaming him!

A few clerical gentlemen (I make no personal warfare upon them) have said to me: "Ah, but the teachings of Jesus Christ have never been equalled! As your own teachers, Paine and Ingersoll and Tyndall have said, they are incomparable."

I have said to them, "Well, Brother [I call them all brother], I want to be perfectly fair. Will you affirm in friendly discussion what you, all of you, in your pulpits declare?"

"The teachings, commandments, sayings of Jesus of Nazareth, as contained in the New Testament, constitute the best code of morals in the world, and if practiced in daily life would banish crime."

Three or four have accepted, which gave me a chance to convince many Christians, of the hundreds who listened, that Voltaire, Paine, Hume, Gibbon, Renan, Ingersoll, conceded more than facts warrant. One gentleman, in sheer desperation, remarked: "One thing is certain—we have the Golden Rule which proves the teaching of Jesus Christ divine!" It was then shown that by many respected teachers before his day, the same Golden Rule had been taught to millions. The conclusion of many, piously inclined, was that these things should never be questioned!

This brings me again to Mr. B., of S.:

Dear Sir: I am in receipt of your circular letter, and would say that so far as my knowledge goes, the Liberalists of S. are not interested in attacks upon the churches and the Bible. They consider that the time for that is gone by; that it is a dead issue. The work we are interested in here is mainly constructive; affirmations, not denials. Let us cease to attack the error; let us affirm the truth. Cordially yours, B.

Such Liberals are too angelic for this rude world. What in S. are they "constructing"? If the church is such an excellent institution, B. and his associates ought to join it. He

says: "Let us cease to attack error." So sweet! Then he expends two cents to inconsistently attack my error. To this effort on his part, "to save me from myself," I have no objection; but he violates his own rule, as nearly all such people do.

For nearly thirty years Col. Ingersoll attacked the errors of the Bible, Christianity and the clergy. Had he studied policy, as too many Freethinkers do, labored for his own personal advancement instead of the advancement of mankind, he might have been governor of Illinois, perhaps president of the United States. His exact words were, "discard errors," "destroy prejudice."

For forty-four years I have been ringing the changes on Mental Liberty. I hope I never made a convert like B. When I began my mission it was with the firm resolve to put mere policy under foot and be guided by truth as my own reason could discern it. Often, very often, well-meaning friends have cautioned me to be less radical. They might as well have advised me to be less rational. Probably I have more charity for the slaves of superstition than has the entire constructing contingent of S., sitting up with the corpse of a "dead issue." I have been all these years of a busy life emancipating the slaves chained to the errors of debasing dogmas and mind-cramping creeds of an effete Christianity. Hence, I naturally love the man of principle, unswerving as Ethan Allen, Robert Burns and Col. Ingersoll, and despise hypocrisy, if not the hypocrite. It is my delight to give my brother man and sister woman full credit for every noble, brave utterance. Consequently I offend those who spend their precious time guarding sacred error.

In the first conversation I had with Col. Ingersoll, more than thirty years ago, he expressed himself in line with this his printed utterance: "As far as I am concerned, I have made up my mind that no organization, secular or religious, shall be my master. I have made up my mind that no necessity of bread, or roof, or raiment, shall ever put a padlock on my lips. I have made up my mind that no hope of preferment, no honor, no wealth, shall ever make me for one moment swerve from what I really believe, no matter whether it is to my immedi-

ate interest, as one would think, or not." Since then, he has advocated opinions from which I dissent—especially political opinions; but never for a moment could I think he was not that splendid thing, an honest man. He made a few mistakes. Who of us has not made many?

In my circular I said this: "As the eminent historian, H. T. Buckle, well says: 'Our first paramount duty then, *is to be true to ourselves*; and no man is true to himself who fears to express his opinion.' A Freethinker who fears to express his opinion on account of business, or of social standing or timidity, or any other cause, is guilty of moral cowardice and unworthy of the esteem and confidence of his fellow citizens. We can have far more respect for the Christian who boldly proclaims what he believes. There is practically no difference between the moral coward in the pulpit and the moral coward behind the counter—one a Christian, the other a Freethinker—both bribed by Livelihood! That many preachers disguise their honest convictions has become well known; that too many Freethinkers conceal their principles, of which they ought to be proud, is a lamentable fact. Rev. M. J. Savage, of New York, speaks like a true man when he declares, 'I have not yet learned for what a man preaches at all, unless he frankly and earnestly proclaims just that which he really believes.' A noble sentiment. Would that all ministers would make it the pole-star of their existence."

If B. is right when he says that the Liberalists of S. are not interested in attacks upon the churches and the Bible; that they consider that the time for that has gone by, and that it is a dead issue, then every Freethought journal and magazine should close its office, for their columns are freighted with just such "attacks"—not a single exception.

Are the churches all converted to the grand principle of mental freedom? Are they teaching the children facts about the Bible? Do clergymen and the Sunday-school teachers invite all to come to their services and express their honest convictions? Does each Christian frankly and earnestly proclaim just that which he really believes? Do churches encourage

other people to do the same thing? Do the "Liberalists of S.?" B. tells me, "The work we are interested in here is mainly constructive." What are they doing? I have invited hundreds of this class to join me in a constructive work; to help save the race from useless toil; to save every child two years of its school life. They are dumb. Nearly all who have responded are Liberals who "attack the error" and "affirm the truth." Perhaps the Liberalists of S. are not, as I heard a North Carolina lady say of her profligate husband, "do useless," but I incline to the opinion that they are. They are not as Mary M. Turner describes Col. Ingersoll: "The man who thought and felt; the man who dared, the man who defied social and theological opinion in the name of truth, love, justice and humanity."

B. and his fellow "constructionists" are not as aggressive as Rev. M. J. Savage, a Unitarian clergyman, who said: "Take all the great criminals, roll them into one, and he would be white in comparison with the idea of God comprehended in the Presbyterian faith." What a ferocious "attack" by a clergyman who is nearly as cultured as Brother B. and his friends, who want no denials. The great H. T. Buckle informs us that "in England political freedom and religious skepticism have accompanied and aided each other." Religious skepticism is full of denials and "attacks."

If in all our towns Liberals would do something to better humanity, what a glorious movement Liberalism would become. Do the Liberalists of S. have weekly meetings in which to use the Sunday School Lessons of Eliza Mowry Bliven? Well does this noble woman say: "When Humanitarian Materialism is taught thoroughly in every church, Sunday school and newspaper, mankind will learn to be better, nobler, more capable, more self-controlled, healthier, wiser and happier." True, every word. This lady has inaugurated the most practical movement to advance the cause of Liberalism ever devised. Such Liberals as she and Mrs. Turner and Elmina D. Slenker have more common sense and more consistency than all the bees in S!

Pentwater, Mich., Oct., 1904.

THE CALF PATH.

A calf walked home through the primeval wood,
As all good calves should,
But made a trail all bent askew,
A crooked trail, as all calves do.

Since then two hundred years have fled,
And, I infer, the calf is dead;
But still he left his trail,
And thereby hangs my moral tale.

The trail was taken up next day
By a lone dog that passed that way.
And then a wise bell-wether sheep
Pursued the trail o'er vale and steep,
And drew the flock behind him too,
As good bell-wethers always do.

And from that day o'er hill and glade
Through those old woods a path was made;
And many men wound in and out,
And dodged and turned, and bent about,
And uttered words of righteous wrath
Because 'twas such a crooked path.

But still they followed—do not laugh—
The first migrations of that calf,
And through this winding woodway stalked
Because it wobbled when it walked.

This forest path became a lane,
And bent and turned, and turned again.
This crooked lane became a road
Where many a poor horse with his load
Toiled on beneath the burning sun,
And traveled some three miles in one.
And thus, a century and a half
They trod in the footsteps of that calf.

The years passed on in swiftmess fleet;
The road became a village street;
And this before men were aware,
A city's crowded thoroughfare;

And soon the central street was this
Of a renowned metropolis,
And men two centuries and a half
Trode in the footsteps of that calf.

Each day a hundred thousand rout
Followed the zigzag calf about,
And o'er his crooked journey went
The traffic of a continent.
A hundred thousand men were led
By one calf, near three centuries dead.
They followed still his crooked way
And lost one hundred years a day;
For such a reverence is lent
To well-established precedent.

A moral lesson this might teach,
Were I ordained and called to preach,
For men are prone to go it blind
Along the calf path of the mind,
And work away from sun to sun
To do what other men have done.

They follow in the beaten track,
And out, and in, and forth, and back,
And still their devious course pursue
To keep the path that others do,
But how the wise old wood-gods laugh
Who saw the first primeval calf!
Ah! many things this tale might teach.
But I am not ordained to preach.

—Anon.

We comprehend a *future* without end;
We feel it possible that even yon sun
May roll forever; but we shrink amazed—
We stand aghast, when we reflect that Time
Knew no commencement. That heap age on age,
And million upon million, without end,
And we shall never span the void of days
That were, and were not but in retrospect.
The Past is an unfathomable depth,
Beyond the sun of thought; 'tis an elapse
Which hath no mensuration, but hath been
Forever and forever! —Henry Kirke White.

WRITTEN FOR THE HUMANITARIAN REVIEW.

"PSYCHISM" AND PHYSICS

BY THE EDITOR.

"SOME CONCEPTUAL ERRORS RELATING TO FORCE AND MATTER."

UNDER the above heading Prof. I. W. Heysinger, of Philadelphia, publishes an article in the July number of the *Monist*, a Chicago philosophical quarterly. The writer introduces his argument with aside remarks intended to convey the impression that he is no mere amateur scientist, or pseudo-scientist, but is strictly orthodox, etc. The fact is, he is a believer in a universal all-pervading, or all-surrounding, "psychism, a sort of diffused impersonal intelligence which has the self-acting power to initiate energy or motion of matter, in precisely the same sense that an unscientific person thinks a man initiates the motion of the machinery of his watch by winding it up—a very palpable fallacy—and the "conceptual errors" he treats of are the theories of the materialists who believe in the uncreatability and indestructibility of matter and energy—that matter and energy (motion) have always existed and always will exist, that the universe never had a beginning, is itself self-acting and can never cease to be. In the article, "Modern Gods," in this REVIEW, I have stated that scientists believe that motion or "energy" may be dissipated or annihilated, and that "force," a sort of self-acting god or ultimate cause, can and does originate motion or energy, and the following extracts from Prof. Heysinger's article are pertinent to the assertion in relation to waste of energy or cessation of motion; though the writer does not believe in the initiating power of force, and so creates a god of "psychism" to start the

universe on a new stunt of activity when it has "run down." The Professor's universe is "for all the world" like a boy's coasting sled, and his psychic god like the boy, who alternately drags the sled to the top of the hill and rides upon it to the bottom! But read his words:

"All the particles and masses of matter, all the suns and planets, comets, meteoric bodies, nebulae, and 'all the host of heaven,' are and must be constantly drawing nearer to each other, as *dissipation of energy continues its wasteful course* among the working factors of the universe, for *dissipation of energy* is the only possible means for the transformation of energy. Astronomers picture what will be the fate of our own system when all the planets have been drawn by retardations into the sun, . . . and when the sun itself has cooled down, *by the dissipation of energy*, to a black, dead, and relatively inert mass. And so of all the universe; the same attraction will be drawing together other solar systems and other galaxies, and our own with them, and all will end in one mass of eternal stillness, darkness and death.[!] During these processes there will be collisions in space, and these cataclysms will spasmodically and temporarily expend themselves in space, for *dissipation of energy* will continue, and in a little while quiescence will be resumed, and the great orbs will be ready for new collisions, till all have collided and the process has become complete. No student of natural science will deny this inevitable ending, for *all nature is dissipating energy throughout space*, and the tendency is down grade as a whole, from a starting-point of high and unbalanced potential [the sled at the top of the hill-slope] to a continuation, by equilibrium of energies in silence and darkness [sled standing still at the foot of the hill]. I do not believe that such events will necessarily occur, because I do not believe in a merely physical universe of this sort, but in one *prepared and carried on by creative power* [a boy to drag the sled up the hill again]; but assuming a merely physical universe, science is right, and such an ending is inevitable."

Science is *always* right; the so-called scientist may be wrong

in his theories and opinions; but mere opinions and theories are not science; science is knowledge. But it is not science that prognosticates that a merely physical universe would be "on the down grade" to "a mass of stillness, darkness and death"! I pause to ask, What is the specific gravity of "a mass of stillness"? What precision of language from a real "orthodox" scientist! No; it is the prognosis of scientists who, like Professors Wallace, Flammarion, Heysinger and others, are evidently afflicted with "some conceptual errors relating to force and matter." Science judges of the future by the past; foresees a future event as a continuance of an orderly recurrence of similar events observed in the past; but no "running down" of the universe has ever even once come within the purview of scientific observation.

The words italicised above I have so printed in order to fix the reader's attention upon what I believe to be Prof. Heysinger's own fundamentally and logically fatal "conceptual errors relating to force and matter." The fallacy of his argument results from the assumption of the false premise that "energy," properly motion, can be, and is continually being, "dissipated in space"; that is, scattered and wasted in vacuity. Science recognizes no such "waste,"—no such thing as the absolute dissipation of energy or motion; it is relative only. When a hot stove cools off, the heat-motion is not dissipated into the *space*, but into the air and other matter surrounding it, which was cooler than the stove. A body in motion will continue in motion forever unless its motion is transferred to another body or transmuted into another mode of motion, or both. This is an accepted law of physics.

The "creative power" mentioned above by Prof. Heysinger, is further described by him as a sort of "psychism" that pervades, surrounds or is above or "back of" the merely physical universe, and which has the self-originating power of re-supplying matter with "energy" to take the place of the "energy constantly dissipated by all nature into space." As this psychistic god, like Elohim, originates "energy" out of nothing, and nature is continually wasting it in space, it is presumable

that sometime in the course of eternity space will be filled with a "mass" of energy as dark and dead as the Professor's "mass of stillness"! Of course this creator of energy, though said to be impersonal, is intelligent, because psychic, but whether more or less moral and æsthetic than Elohim, Jahveh, etc., is not apparent. Whether the Lord Psychism's volition controls natural law or is controlled by it has not been divulged; but it is a matter of serious importance that mankind be quickly informed as to this, that we may be able to decide whether he, she or it can answer prayer and remit the natural penalties of sin, because a deity that is not superior to natural law cannot suspend the natural law to answer a prayer or effect remission of sin—that is, by a volitional fiat make wrong right, and to pray to a god thus impotent would be a serious "dissipation and waste of energy"! And, is this psychic god, like Jahveh, susceptible to soft flattery and shouts of "glory! glory!" and *halleluppsychism!* Or is he only a sort of celestial "elevator boy" who confines himself strictly to the business of running the universe alternately "up to a high, unbalanced potential" and "running it down to a mass of stillness"?

The coaster illustration which I have interjected above, in brackets, but seemingly supports the Professor's theory of what a "merely physical universe" would be. The boy who drags the sled to the top of the slope—"up to a high, unbalanced potential"—while thus, in a sense, imparts to the sled the necessary "energy" to cause it to move to the bottom of the hill, he has in no sense initiated or "created" that energy; it is relatively "dissipated"—transferred from him, not into space, but to the sled; and without an equivalent re-imbursement of "energy" from food, water and air, the relative "waste" would result in the boy, physically and psychically, "running down to a mass of stillness, darkness and death." Though Prof. Hey-singer's psychistic deity is said to be "self-acting," just like thousands of perpetual-motion machines that have been invented by persons who thought themselves to be pre-eminently and orthodoxly scientific, yet his god Psychism, like the machines, has never been (and never will or can be) demonstrated.

WRITTEN FOR THE HUMANITARIAN REVIEW.

PRAYER AND THE SALOON.

BY MRS. C. K. SMITH.

CARRIE NATION and Bishop Potter have come very prominently before the public on the saloon question. Which of them has done the most good? By their efforts the subject has been agitated, to say the least. The Bishop has apparently brought the pulpit and the saloon nearer together, and made the saloon more popular and easier of access. Some of us have felt that the saloons were already too popular, without the aid of the Bishop's prayers. Perhaps the next move will be for the saloons to repudiate the patronage of the ministerial profession—so many dead heads among them. They, like the doctors, are a privileged class. People have had them both so long that they think they cannot do without them. So much does the tyrant Custom do for most people.

The two champions, Mrs. Nation and the Bishop, are praying people, the life of each devoted to the service of God—one to pulling down, the other to building up.

In a petition recorded in a biographical book recently published by Mrs. Nation, she prayed to God in these words: "My Lord, you see the situation, and I want you to help me; if it is best for me to marry, I will do so. I have no one picked out, but I want you to select one that you think best. I want to give you my life, and I want by marrying to glorify and serve thee." She relates that a few days later she met J. M. Nation, editor of the Warrensburg, Mo., *Journal*, and within six weeks she married him, believing that he had been sent in answer to her prayer! Now if we had Bishop Potter's prayer which he delivered in dedicating a saloon to God's service, it would doubtless be found to be a twin to Carrie Nation's, for on such an occasion and for such a cause, it could not be less foolish.

As has been said, a man's conception of Christian ethics must be very low to lead him into endorsement of a scheme for disposing of the devil's liquid fire under the plea of antagonizing the saloon evil!

San Diego, Cal., Oct. 1, 1904.

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EDITORIAL DEPARTMENT

Destroy the weeds and cultivate the corn.

Destroy errors *and* construct true principles.

Freethought is of no use to those who cannot think.

Nor to those who are afraid to think, or too lazy to think.

The Freethinker who allows his prejudices to control his intellect is not a free thinker.

"The Unknowable" is another of our modern gods. Even Herbert Spencer stood in awe of him.

And the existence of that deity, like others, is not demonstrable; his Olympus is the human imagination.

A Liberal who expends fifty dollars, or ten, or five, a year for cigars or tobacco and says he cannot "afford" to subscribe for a Liberal periodical, is a slave of "Old Nic."

Say what you may, competition is the natural law of evolution, and when that law ceases to energize the human race mankind will be, as Prof. Heysinger so tragically says, "on the down grade to a mass of stillness, darkness and death."

Prof. I. N. Vail, of Pasadena, Cal., has sent me a leaflet, of which he is the author, entitled "The Prime or Annular Origin of Petroleum," which sets forth a new and original theory that should be of great interest to miners and students of geology and cosmology.

That there may be in the universe personal, intelligent, conscious beings so pre-eminently superior to mankind on this planet that we might, if we could know them, stand in awe of them as "gods" compared with our highest and best, I see no reason to doubt. It is not likely that the acme of the life and intelligence of all the billions of globes in the starry universe has been reached on this comparatively mite of a world in this comparatively little solar system, but it is also improbable that any such beings have anything to do with our earthly affairs.

A gentleman who takes pains in season and out to make a rather ostentatious display of his alleged knowledge of science, recently made the statement, before the Liberal Club of Los Angeles, that "chlorophyll is to be found in sunlight and no where else." Will the "learned Professor" please give us a *chemical* analysis of a ray of sunlight? Does sunlight contain other organic compounds, usually supposed to be found in the structure of plants, such as fibrin, starch, grape sugar, etc., as well as this coloring-matter of the leaf? Such "science" has too much chlorine in it to be wholesome.

The Folly of Meat-Eating, is the title of a small pamphlet by Otto Carque, being a reply to an editorial of the New York and Chicago *American* and San Francisco *Examiner*. The writer concisely presents the arguments in favor of a vegetarian diet, chiefly fruits, nuts and cereals, and against any use of the flesh of animals as food for man. Investigators of the question of human food will find in the booklet valuable facts and tables giving analyses of food products, both animal and vegetable. Published and for sale by the Kosmos Pub'g Co., 765 N. Clark st., Chicago, Ill. The price is 10c., post free.

The Decalogue has been lauded by theologians as a perfect moral code, so perfect that it *must* be of supernatural origin; and now the archæologists have demonstrated that it is a mere imitation of a better code of the Babylonians in use long before the supposed time of Moses. So perfect, say the bibliolaters, that even modern men of education cannot improve upon it; and yet they tell us that Jesus did improve upon it when he gave "the new commandment"—and yet there is no commandment in the Decalogue against lying. If God should have handed down to Moses, as the first commandment, *THOU SHALT NOT LIE*, where, oh, where would Moses be?

In a recent brief letter from George Jacob Holyoake, the venerable veteran Secularist of Brighton, England, the writer remarks: "Were I younger and could read more—were I rich enough to increase the publications I buy, I would aid your *HUMANITARIAN REVIEW*. You quote Sir Oliver Lodge as saying, 'If we could grasp the totality of things, we should see that everything was ordered and definite.' How does he know that? If anyone in Los Angeles knows it, you ought to give his address." Well, now, my dear sir, there are a large number of very knowing folks (in their own estimation, at least,) in Los Angeles, but the sage that knows that, I think, does not live in Los Angeles, or anywhere else on this side of the "herring pond;" and Sir Oliver, unfortunately, not being a subscriber to the *REVIEW*, I am unable to give his address.

The *Blue Grass Blade* of Oct. 16th comes out reduced in size to a half sheet, and Bro. Moore announces that it will be so continued "until we are able to resume its full size, if ever." He further says: "Some of those that I had regarded as life-long friends to the paper have deserted it. I have to the greatest of my ability, and conscientiously, done my part, and Mr. Hughes has faithfully done his part, and cannot any longer afford to do all that he has done, unless the paper is better supported. . . My personal financial condition is such that I cannot do anything more, financially, to support the paper. I do not know what the outcome may be, further than that it de-

pend upon others than Mr. Hughes and myself." I am sorry for Mr. Moore and his paper in their adversity, but cannot see why the paper cannot be published, as a straight business proposition, if it has 5000 subscribers as, I believe, is claimed.



The Dickens (Ia.) *Leader*, the most independent of local newspapers, published by an honest, fearless Liberal, is republishing, serially, the "Bible Lessons" by the "International Instructor for the Church of Humanity." Bro. Kerr, I presume, is encouraged accordingly.



The Japanese seem to have cut off the connection between the Russian icons and the saints they stand for, so they cannot induce them to intercede with the Christian God and persuade him to "make bare his arm" and help lick the little heathens. The Japanese "icons" are all "I cans."



PARABLE OF THE PREACHER AND HIS POTATOES.

"Resist not evil."—Bible. "Let us cease to attack the error."—Chr. Scientists, New Thoughtists and some Liberals.

Parable of the Easy Farmer.—A man who had failed as a preacher, a peddler and a politician, concluded to try raising potatoes. So he got a piece of land in California for that purpose. It was open valley land, with only here and there a little bunch of white sage brush upon it. "I'll not mind that; I'll plant my potatoes between the bushes—there's plenty of room," said the farmer, "I don't believe in destructive methods of farming; its useless to be always fighting brush, weeds and gophers; to raise potatoes, plenty of water and fertilizer is all that is required." So he put in his water pipes, spread on a heavy dressing of manure and planted his potatoes. He irrigated the ground freely, and occasionally added some patent fertilizer. The potatoes came up—and so did the gophers and the weeds. Digging-time came; the potato tops were three feet high, and the farmer boasted of his success. But the gophers had not been idle, and the weeds had duly appreciated

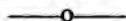
the fertilizing and the irrigating, and the harvest was a very small crop of very small potatoes. "The land is new," said he; "next year, with a larger supply of manure and more frequent and generous irrigating I shall get a good crop; I'll not 'dissipate my energy' combatting the gophers and the weeds; the luxuriant growth of potatoes will crowd out the weeds; as for the gophers, there'll be enough for them and me both."

The second year the potatoes were planted as before, though the sage bushes were four times as large and six times as numerous as they were at the first. Heavy manuring and floods of water did wonders. The sage bushes grew seventeen feet high, the weeds, whose name was legion, crowded the spaces between the sage bushes; the gophers grew fat and enlarged their families; but the potatoes — there weren't any! Then the disgusted "progressive farmer" had a new "call from the Lord," and went back to preaching, praying and poaching on other people's potato patches!

Moral: destroy the briars of error and weeds of wrong that the trees of truth and wheat of right may have room to flourish. Break the idols of superstition with your left hand while you build rational humanitarian institutions with your right.



In sending magazines or papers through the mails at the third-class rate never write anything on the margins of them. The P. O. Department proposes to strictly enforce the law in cases of violation in this respect, the penalty being a fine of ten dollars and cost of proceedings. If you must write inside, prepay full letter postage, two cents for each ounce or fraction thereof. Your name and address is allowed on outside of wrapper, upper left hand corner, of *all* classes of matter.



At a late meeting of the Los Angeles Liberal Club, in debating the Bible-in-the-schools question, "the Professor" objected to the Bible on scientific grounds, but declared that the "day" of Genesis 1st was a literal day "from sun-rise to sunset, not including the night." It is unfortunate that a Free-thinker should, in argument with bibliolaters, display such a

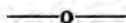
want of acquaintance with even the creation-story of the Bible. The statement is, "and the evening and the morning was the first day," etc., evidently meaning the night and the day constituted a complete day; and in agreement with this, the Hebrew day began at sunset, not sunrise, and ended at sunset.



In the *Blue Grass Blade* of Oct. 16th the editor, in an article criticising a certain Campbellite paper, incidentally says;

"There is one thing in the 'Firm Foundation' which is the only mean thing for which, I am sorry to say, it gets a precedent in one Infidel paper. It does not give the addresses of those who send money for the 'F. F.' In this way it keeps other religious papers from getting the addresses of its patrons and sending them sample copies of their own papers, and thus becoming rivals for their patronage."

But, Bro. Moore, that "one Infidel paper" don't quite fit the case—there are at least three of them.



UNION OF CHURCH AND STATE AS TO MARRYING.

The Episcopal General Conference, in Boston, has been worrying itself for some time over the "divorce evil." One proposition was made that "a joint commission of bishops, presbytery and laymen be appointed for the purpose of memorializing the executive body of the various states in the interest of laws restricting the performance of the marriage rite to ministers of the gospel." Wouldn't that be a fine specimen of Americanism? Let the Christian preachers exclusively perform this service that pertains to the state, and then all loyal Jews, Freethinkers and the great majority who are not allied with any church, will be compelled to have a Christian marriage ceremony or go unmarried! What is needed is a United States statute making a uniform marriage performance by an officer of a Federal, state, county, township or city court, and that nothing more than the registration of a signed and duly witnessed marriage contract or agreement between the bride and groom with issuance to them of an official certificate of marriage in duplicate, and paid for by a uniform marriage fee.

Any other rite or ceremony by representatives of a church or other social order *after* issuance of certificate being allowable, but strictly optional with parties to the marriage, and wholly unofficial and void of authority or legal significance. And, for the good of society, the state, and especially posterity, the certificate should be issued only on a recommendation or license from a duly authorized and properly qualified board of examiners which should base its report upon its investigations as to the physical, intellectual, educational and moral fitness of the applicants as prospective parents and guardians of children.

Very much of theological "reasoning" is nothing else than oratorical "spell-binding." The famous lecturer, George R. Wendling, has lately been in Los Angeles, lecturing upon Bible subjects—ecstatic, rosy imagery of the character of "Saul of Tarsus" and of the "Man of Nazareth," etc. He advertised to lecture on the "Inspiration of the Bible" on Oct. 24th, but "Providence" seemed to draw the line at that and caused "his servant" to become so much "indisposed" that the lecture had to be "indefinitely postponed." Let's see what logic will do for this: 1—Providence is able to suspend the regular course of nature and by a miraculous act to inspire his servants, protect them from harm and heal their ailments; 2—Providence controls and directs all events to the end that his children may come into the truth; 3—Therefore, in this case Providence foreseeing that Mr. Wendling's lecture on the "Inspiration of the Bible" would lead his children into error and not into the truth, interposed and prevented the delivery of the lecture. This is your dilemma, Mr. Wendling: the above premises are true and that deduction inevitable, or the premises false and the deduction inevitable that "Providence" cannot or wills not to interpose to the end that the truth shall prevail—accept either horn and your dogma of miraculous inspiration falls.

In the death of the late Senator Geo. F. Hoar, of Massachusetts, our country loses one of its ablest and most broad-minded legislators and liberal and humanitarian people one of their most sincere and influential champions and advocates in touch with governmental affairs. He was especially favorable to legislation placing woman on an equality with man in

the laws of the land, and for the relief of the oppressed of every kind. His place in history and the hearts of his countrymen is along with such moderate but effective Freethinkers as Washington, Jefferson, Franklin and Lincoln.



THE DEAN OF WESTMINSTER ON BIBLE STORIES.

The London correspondent of the New York *Sun* says that much comment and discussion have followed an address delivered by the Dean of Westminster to Sunday-school teachers, in which he declared: "Our whole conception of the inspiration of the Bible has been altered." He referred to the first two chapters of Genesis as portions of the Bible which must be taken as parables and allegories. He said that these and many other stories, such as the talking serpent and the talking ass, are not now taken as literal statements of historical facts, but as imagery clothing certain spiritual lessons. It is his position in the church that has given rise to public discussion, the *Sun* correspondent says, and adds: "Many clergymen have expressed surprise, and Canon McCormick protests that this sort of thing upsets the whole foundation of belief, because it attacks the question of inspiration, and he says, 'We cannot believe one part of the Bible is inspired and another is not, because we believe that the compilers were inspired'."

N. B. that Canon McCormick doesn't undertake to prove that the serpent and the ass did talk, but "protests" that the consequences of the Dean's declaration would be the upsetting of the whole foundation of belief. This is not a question of policy, Mac, but one of fact. Did the serpent and the ass, yes, and "the LORD," actually speak in the vocal words of human language? Do *you* know, or even believe, that they did? If so, doubtless you believe Æsop's Fables are historical!

As to that last declaration: The great commission that recently gave the world the Revised Version has declared, in effect, that in thousands of parts the King James version was not inspired. That should be pretty good authority, and it ought to "upset the whole foundation of belief" if you "cannot believe one part of the Bible is inspired and another is not."

GREAT INTERNATIONAL FREETHOUGHT CONGRESS AT ROME.

The great World's Congress of Freethinkers held its four-day session in Rome, Italy, beginning September 20, 1904. The sessions of the several sections were held simultaneously in different halls in the Collegio Romano, a university formerly under the control of the Jesuits but now controlled by the Italian government, and the officials of that government gave the use of it to the Freethinkers for their meetings. Several members of the faculty of this great institution are radical Freethinkers, and four of its leading professors were among the most active and zealous members of the Congress. Verily, the world moves, and that forward! The government also controls the railroads of the country and gave the delegates a half-fare rate; and besides, the government gave them free admission to the museums, galleries and other places of interest in Rome, Naples and Herculaneum. The newspapers of Rome, of all shades of politics and religion, published quite full and fair reports of the daily proceedings of the Congress, and the government officials and the Italian people gave the delegates from other countries a hearty welcome.

The attendance was very large, estimated at about 5,000, chiefly from the countries of Europe, of which France sent the largest delegation, about 1,000. There was but a small number from England, and a still smaller number from the United States.

Mr. W. Heaford, of England, in a letter to the *London Agnostic Journal*, says: "Everything connected with the Congress was conceived on a large scale. All other national and international gatherings pale into insignificance when compared with the colossal character of the Rome Congress. The hall was large, the speeches long, the meetings nearly interminable, and the notabilities of all nations connected with the Congress stood in the front rank of philosophy and science—even the bitterest enemy of Freethought will admit that Haeckel, Berthelot, Sergi, and Lombroso are names to conjure with."

Prof. Guiseppe Sergi, Ph. D., presided and opened the session with an able speech, and then Signor Vanni, chief deputy of the Italian Parliament, as a representative of the government, delivered an address of welcome.

There was a wide range of topics discussed, but chief among them were, The relations between church and state, The position of religious dogma and the attitude of science toward it, and The organization and propoganda of Freethought.

The addresses for the most part were by the French, Italian and German members. Mr. John M. Robertson and Mr. W. Heaford, of England, made addresses, and Dr. Moncure D. Conway, of the American delegation, delivered an able address on "Dogma and Science," which was translated into French and read by Mr. Robertson for the benefit of the French members. It was well received. All the addresses and papers are, I believe, to be printed in connection with the official proceedings, but only in the French language, I presume.

Professor Ernst Haeckel, the great German scientist and philosopher, was the lion of the occasion, and though not an orator or speech maker, he drew almost unbounded applause as he came into view in his hearty participation in the work of the Congress.

M. Berthelot, the most eminent living scientist of France, was unable to be present, but he sent an interesting letter of greeting expressing hearty sympathy with and approval of the meeting, and counseling moderation, saying: "The ideal of the Congress should be one of tolerance and the establishment in all orders of human existence of the reign of the scientific method and the principle of the intellectual and moral solidarity of men and nations." A truly humanitarian sentiment.

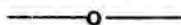
Mr. George Jacob Holyoake and Mr. Charles Watts, of England, sent in addresses, and Saladin, of the *Agnostic Journal*, sent a poem on Bruno, which will be included in the printed official report of the proceedings.

It was decided that the next International Freethought Congress will be held at Paris, September 4, 1905, and that two similar Congresses will be held at Barcelona and Buenos Ayres in 1906.

THE "PERSONAL LIBERTY" SOPHISM.

"Personal liberty" is a specious phrase that has no clearly-defined meaning. At a recent meeting of the L.A. Liberal Club a speaker, who has been for many years a Liberal lecturer and writer, speaking of liberty, said there were certain wrongful things of a "personal" nature which a man had a natural right to do if he chose to do so. "If a man," said he, "wants to go into a saloon and drink a glass of beer; or, if he choose to use tobacco and let the juice run down over his chin and clothing, it is nobody else's business—he has a right to make a hog of himself if he wants to!" This is a very superficial view. By the same rule a man has a right to go upon the street without wearing any clothing; to expectorate upon the sidewalk or on the street-car floor; to burn down his own house, abuse his horse, patronize a house of prostitution, lose his money in betting or gambling, become a glutton, or wantonly destroy his own health, etc. The truth is that mankind are so intimately blended—so closely inter-related, so much a social unit, that *no* act of an individual is purely personal in its effects; and I believe this to be a sound principle: The community has the natural right to prohibit any and all unnecessary and avoidable acts of its individual members which are directly or indirectly injurious to its other members now living or yet unborn. It is as much my "business" to defend myself, my wife, my children, my friends, and all my fellows of the community and the race, against the act of a man who robs his family to buy beer and tobacco, or wastes his time, which is also theirs, as a vagrant or saloon lounger; the man who sets bad examples before others; the man who puffs tobacco smoke into the air, indoors or out, that others must inhale, as I have to defend myself and others against the thief, the leper, or he who puts poison in the food or drink that others use. In fact the man who poisons the air, to which the public has a common right, is in no way less criminal, has no more "personal right" to do so, than the one who adulterates food-stuffs, or allows his hogs to wallow in, or bathes his own body in, or in anyway needlessly pollutes the water supply of a city. The only "personal" right anyone has is *the right to do right*.

COMMUNICATIONS



That a letter is printed in this department does not imply that the editor endorses everything or even anything the writer says; each writer is alone responsible for what he says, and he may or may not express the sentiments of the editor.

Eldorado Springs, Mo., Oct. 7, 1904.

EDITOR REVIEW—*Dear Sir:* It is with pleasure I acknowledge the receipt of the September number of your magazine. I was highly interested in the subjects treated upon.

I noticed one article by yourself, entitled "The Esoteric Bible," which interested me very much; but I fail to see where your statements will have any material effect with nine-tenths of the people, because the older ones were brought up to believe in the literal interpretation of the "man of straw," as you call the construction of the present and the past of the Bible. Your ideas as set forth in that article are correct, but there are but few who can see it in that light. People have been brought up under the hypnotic influence of continual suggestion that every word of the Bible was written under divine influence, and were taught to shun or abhor anyone that questioned the inspiration or the veracity of that book as they would a person infected with a dangerous disease.

In the part of the world where I was born and raised if any one doubted the veracity of the Bible no one found it out, unless it was some kindred spirit. It was only by the thought that there must have been some ground for Martin Luther, John Huss and others that tried to bring about a reformation of what they called abuses of the Roman Catholic church, that led me to carefully read the Bible, and I found that they had abundant reason for their action, although they only changed the surface—they still believed in the literal interpretation of the Bible and its dogmas, and therefore only changed creeds to some extent.

To come back to what I started to say: Under the present

state of education of the masses, you have to demolish "the man of straw" that the masses believe in, before you can gain any headway by teaching that which is too deep for them in their ignorance, and there is abundant material to work on in the self-contradictions of the Bible.

Respectfully yours,

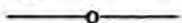
DAVID SCHMID.

COMMENT.—By carefully reading my article on "The Esoteric Bible" you will see that what I meant by the term "man of straw" was that interpretation of the Bible which presented it as history (true or false) instead of poetic imagery true to nature as apparent to the originators of the epics, romances, etc., and that this included even the names of the commonly-accredited authors, as Moses, the four evangelists, Paul, etc., as merely literary "characters," the real authors being utterly unknown. And furthermore, that I try to show that the writings are true oriental nature myths, not traditions or mere baseless fictions. Perhaps I have erred in taking it for granted that my readers clearly understood what is meant by the word *myth*. As I use it, a mere lie is not a myth; a mere fictitious tale or story is not a myth; a dream is not mythical; a myth is not a product of ignorance or weak or diseased intellect. A myth is a literary composition by the most learned men of their time—magi, doctors, philosophers, astrologers, monks, priests—men of the temples, monasteries, etc., a select "literary set," exclusive,—who initiated into their mysteries (taught the principles of their myth-systems) only certain "chosen" disciples, or students. A myth is a literary composition in which the objects of nature (especially the astronomical heavens) and the events of the year, seasons, months, and the day and night, as well as certain great astronomical cycles, are systematically personified—named and treated of as gods, kings, men and women, animals, cities, countries, wars, exploits, miracles, etc., carrying a system of reasoning from analogy whereby were deduced all religious dogmas, doctrines and rites and ceremonies. Now, in that article I did try to demolish the "man of straw" and prove and illustrate the mythical character of the Bible literature. The *truth* is what I aim

to set forth, and I think that the right way to combat what is untrue is to demonstrate what is true; the way to "domolish" a "man of straw" is not to waste time and strength knocking it with mere negations and denials, but to hold aloft the torch of reason whose light will demonstrate the fictitious and counterfeit character of the supposed "man" and at the same time reveal the true character of the real "man," be he foe or friend. I do not believe in trying to prove one error to be an error by substituting another error for it.

I am not so vain as to think I am so profound that readers of the REVIEW cannot comprehend my meaning. The readers of this magazine are, as a rule, *thinkers*—people superior in intellect and general education to the average of the "masses." The REVIEW caters to *thinkers only*, and not to "Igorrotes" in the Philippines or at home.

If an American "Igorrote" happens to mistake the REVIEW fare for "dog meat" and finds it "too deep" for him, that is his misfortune and not my fault. Is that right?—EDITOR.



"TERMS OF FACT"—"PRECESSION."

In a private letter from a highly-respected correspondent this remark occurs: "I had a few lessons in astronomy when a school girl, but was well advanced when the subject appealed to me, not scientifically, but for its beauty and grandeur. I have always thought of the movements of the earth in terms of fact, but read articles using appearance, which is confusing. It will be a good thing when the child-mind is taught in *terms of fact*. I cannot understand the 'precession of the equinoxes.' I read an article this summer which said that the pull of the sun and moon draws the equator so as to make it reach the ecliptic a little earlier. In that case must not the poles move also, and the sun be brought at length over those icy regions?"

To this I will say: Language is a growth, and is largely representative of appearances from its very germ, because the first use of language was by men who knew nothing of anything else but appearances. To always speak concisely in terms of fact would require a great remodelling of language.

For instance, try to tell a child in terms of fact in three words the scientific equivalent of "the sun rises," or "the moon sets." So we continue to speak of appearance owing to the exigencies of language. Astronomers usually speak distinctively of the motion and *apparent* motion of the heavenly bodies.

The "pull" of the sun and moon upon the "rim," i. e., the protruding equatorial region, of the earth is the cause of the (not apparent but real) precession of the equinoxes. I say the "rim" because the earth being flattened at the poles approaches, though but slightly, the form of a disc. The edge of this disc nearest the sun or moon is pulled upon stronger than the point opposite, and owing to the earth's axis being inclined to the plane of its orbit, a leverage is afforded upon which the pulls operate to make the earth slowly wobble, causing the poles to describe circles around the poles of the heavens, one complete revolution in about 25,860 years. The pole of the moon describes a similar but much smaller circle around the celestial pole, complete in 18 years and 8 months, which causes the earth's pole to vibrate alternately toward and away from the celestial pole, $9\frac{1}{2}$ years in each direction, thus causing the circle described around the celestial pole to be sinuous and not a simple curve. This motion of the poles may be illustrated with a common spinning top. If the top stands perpendicular the peg which is, say, the north pole, will point to what will correspond to the pole of the heavens, as the pole of the earth would do if its axis were not inclined to the plane of its orbit. But let the top incline a little from the perpendicular, as the earth's axis inclines to the plane of its orbit. Now, while the top is spinning—revolving rapidly on its axis, like the earth, the peg (pole) will swing slowly describing a circle around the point where it was when the top was perpendicular, exactly as the earth's pole swings slowly around the celestial pole once in about 25,860 years; and the pull (gravitation) of the earth is the cause of that circular motion of the peg of the top just as the pull of the sun and moon is the cause of the same motion of the earth's poles. And this revolution of the poles of the earth causes the revolution of the equinoctial points, by a "precession" of about twenty minutes annually, through the great belt of constellations called the zodiac, once in 25,860 years. As viewed from the earth, and by the Ptolmaic astronomy, the sun apparently makes this grand march around the great circle as well as the yearly one, but by the Copernican scientific astronomy, as viewed from the sun, the earth passes apparently through those signs and constellations.—EDITOR.

HUMANITARIAN SUNDAY SCHOOL LESSONS

PREPARED EXPRESSLY FOR THE HUMANITARIAN REVIEW

BY ELIZA MOWRY BLIVEN.

SERIES ON FRUITS.

By Eliza Mowry Bliven.

XIII.—LESSON FOR LITTLE ONES.

Teacher.—What is fruit? Who can tell in fewest words?

Johnny answers, "Apples."

Sarah.—So are oranges, grapes and strawberries.

Fred.—It would take many words to name all the fruits.

John.—Fruit is something to eat. *Sarah.*—So is bread.

John.—Fruit grows on plants. *Sarah.*—So do leaves.

Teacher.—What is in the middle of fruits?

Thoughtful Fred.—Fruit grows on plants and contains seeds.

(Teacher heads columns with, Juicy Fruits, Nuts, Grains, Pods, Other Kinds, and children name all they can of each.)

XIV.—LESSON FOR BOYS AND GIRLS.

All plants must bear fruit somewhere. Unfruitful species must die out. People have selected those kinds of plants that have eatable fruits, or other eatable parts, and by cultivation have improved them, and multiplied varieties.

We save the seeds of varieties which have beautiful flowers, and by cultivation multiply and improve the flowers. But the plants not valued for food, flowers, ornamental foliage, fuel, timber, &c., men call weeds, and try to destroy them. How?

Some people think that every kind of plant was made for some good purpose; but it is more scientific to think that each plant grew because, somewhere, the soil, moisture and heat were favorable to its development, and those that became capable of producing the most seed spread fastest.

The cocoanut is one large seed. Some weeds produce an immense number of very small seeds. Ferns have their seeds in brown dots on the under side of the leaf. The fruit of the pine

is a cone. What plants besides pines have cones? Describe the fruits of other trees. Divide fruits into classes, and make a list under each class. How many lists can you make?

XV.—LESSON FOR GROWN FOLKS.

When people eat much sugar and superfine flour the organs become clogged with an excess of carbon, causing various diseases. Acid fruits neutralize the sugar and starch, and help to relieve the clogged condition. Cranberries cure erysipelas; hot water and lemon juice relieve grippe and colds; blackberries and raspberries check diarrhæa; huckleberries and grapes [and apples, figs and prunes] afford relief from constipation.

Abstinence from meats, "rich" foods and spices, and living on fruit, nuts, plain bread and vegetables, reforms from drunkenness by healing the diseased, hankering stomach and nourishing healthy appetite, strength, self-control, wiser choices.

Raise various fruits and eat of them freely. Give children fruit instead of candy or cake. Treat friends on fruits instead of liquors or cigars. Decayed fruits are unwholesome, and most liquors are made from fermented (decayed) fruit or grain, and are unwholesome. Everyone should refuse them as he would a rotten apple.

Topics for Discussion, Papers, Readings, Lectures, etc.—How to encourage fruit-culture; Why and how to graft, bud, prune; Why fertilizers increase crops; Why weeds starve food-plants; How to destroy insect enemies; How birds help farmers; Fruit as feed for cattle; Preserving fruits; Which should be cooked and how; Why unripe, decayed and fermented fruits are unwholesome; Nutritive value of nuts compared with flesh meat; Whole wheat compared with fine flour; Fruits compared with tobacco, intoxicants, spices and sugar; Benefits of fruit saloons in place of liquor saloons, and how to bring it about.

XVI.—FOR MOTHERS AND TEACHERS.

Why should Nature Study be taught on Sundays? Because it is the foundation of all scientific knowledge, and of agriculture, manufactures, health, and life itself. All foods, clothing, machinery and buldings are made of natural products. Study of nature reveals facts which overthrows errors, and shows the causes of good and evil, so that men may know how to choose the beneficial and reject and diminish the harmful.


Sunday is when all classes and ages, freed from manual la-

bor, can gather in churches and halls to learn; hence that is a good time for Nature Study. By learning Nature's laws and man's inter-dependence, people will avoid evils, keep healthy and happy, and improve their own abilities.

Lead children to become scientists by teaching them early to observe and classify, and search out causes and results.

N. B. For prices of the H. S. S. Leaflets see next page; that is, third page of cover.


The December S. S. Lesson is to consist of a special explanatory statement by Mrs. Bliven. It is to be printed in the Leaflet series also. Send 10c. for a package for distribution.

 Send a stamped and self-addressed envelope to Mrs. Bliven for a copy of "What Is a Materialist?" and samples of the Sunday School Leaflets.


The REVIEW is printed this month before receiving any reports from the meetings of the several Freethought organizations held in St. Louis Oct. 15th to 24th.

The Los Angeles Liberal Club has resumed its meetings after a summer vacation. The meetings are held every Sunday evening. "Free platform," and consequently the audience is frequently bored with the silly drivel of poor fellows who are unfortunately too imbecile, or ignorant, or mentally unsound, or egotistic, or all of these, to be able to realize their utter incapacity as public speakers, reasoners and teachers, and consequently many educated and intellectual people do not attend who otherwise would do so.

The Progressive Club, of this city, meets every Sunday at 2:30 p. m., at 121 S. Broadway. Platform announced as free, but some necessary restrictions. Remarks above apply here, but in somewhat less degree, perhaps.

 Back numbers of the REVIEW for 1903-4 may be had for 6c. each, 10c. for two, or 50c. a dozen, assorted. But No. 1 is out of print, and some other numbers nearly so.

Next month ends Volume II. (second year) of the REVIEW. Of course you MUST HAVE THE REVIEW FOR 1905.

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SINGLETON WATERS DAVIS, EDITOR.

No. 24. DECEMBER, 1904.

VOL. II.
No. 12.

PRINCIPAL CONTENTS.

On Writers and Books in General, and on the Bible as
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Religion (poem); *Paul Laurance Dunbar.*

Mockery of Monuments; *Prof. W. F. Jamieson.*

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Three Freethought Conventions at St. Louis; *Editor.*

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Publisher's Notices.

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THE HUMANITARIAN REVIEW

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WRITTEN FOR THE HUMANITARIAN REVIEW.

ON WRITERS AND BOOKS IN GENERAL

AND ON THE BIBLE AS A LITERARY PRO-
DUCTION AND ETHICAL CODE.

BY JUDGE PARISH B. LADD.

BOOKS and writers must yield to the rule which is the standard for correct judgment on all important matters.

The value of the contents of a book depends on the general knowledge of the writer, and on his special information of the subject matter under treatment, while the clearness and the manner of expression are largely a matter of the natural faculties, supplemented by large experience. A man without a general education is necessarily a failure; it is not enough that one is versed alone in the matter under treatment, for the writer must have in mind all things which have any bearing, however remote, on his theme; nor is a fluent narrator or and active thinker necessarily a good writer. The man who, being otherwise qualified, puts his ideas into the least number of properly-selected words, is the best writer. Good language, clearness and brevity, should be the aim of all writers. But how few books we have that rest on this standard. Even

many of our most profound scholars fail to make their writings interesting or instructive. Often such writers, in an attempt to exhibit their learning, lose sight of brevity and clearness.

The book-lover in search of knowledge, who spends his life in our large libraries or elsewhere, in perusing volume after volume, chasing a profusion of words through a desert of ideas in search of a ray of knowledge, often turns away in disgust because he has been forced to read so much for so little—a few grains of wheat, all else chaff. The most of our books could be reduced to one-fifth or one-tenth of their volume and then contain all that is of value in them, besides being made clear and intelligible. For instance, take the Bible, of which much more will be said later on.

The world is flooded with books—a few useful, all others trash. A book which is not in some way instructive should be cremated. If the most of novels, and many other books, were to be put through this process, the world would be the gainer. The most of our school books are necessary in order to pave the way to the threshold of knowledge. Works on every branch of science, on the history of the world, men and things in general, are indispensable to all who make a pretense of learning. Biographies of a few men who have led the world are useful as history. Among what are known as popular works, a few are useful and instructive; such books give us not only the better style, but the clearer composition, purer diction and better phraseology.

ORIGIN OF WRITING.

If we travel far back in the world's history, we shall learn that the faculty of thought was evolved in the brain of the savage whose habitat was a cave. In that dismal cavern reason was born, although of the lowest order. His first ideas gave birth to sounds; articulate speech he did not possess. Those rude sounds accompanied with gestures were his first attempt to convey his thoughts to his fellow savages. Out of these guttural sounds the germs of language were evolved, and language, like civilization, was then ushered in, and as fellow-travelers, they have slowly and steadily ascended the ladder

of evolution, with ample room for future growth. Those rude thoughts of the savage were not only conveyed by sounds and signs, but reduced to writing—writing on the sand and earth; later on stone, horn and bone; still later on smoothe pieces of bark, papyrus and skins of animals.

The first forms of writing were by pictures, confined, as was the language, to a few common names, for man at that early date had not learned to articulate, much less to form connected words or sentences; his thoughts being few were expressed in hieroglyphic characters.

The first Hebrew characters used by that people were but one step in advance of the hieroglyphic. The first thoughts of these rude peoples were concerning their gods, who at that time were anthropomorphous, and so their first writings were concerning their gods and their religion.

Akkad, followed by Chaldeo-Babylonia, led the world, not only in civilization but in writings—in books and libraries, for we must remember that civilization and the art of writing go hand in hand; the one is the necessary accompaniment of the other. Egypt, according to our present knowledge, came later upon the stage of civilization. Unlike Akkad and Chaldeo-Babylonia, she exhibits no books and no libraries in the sense in which we use these terms. Her history comes down to us engraved on stone monuments, and to a limited extent written on papyrus rolls. As we learn from their cuneiform writings, Akkad and Chaldeo-Babylonia possessed a high state of civilization more than 9000 years ago, when and where compulsory education existed. They not only had books, but vast libraries; so, it must have been far back of that when writing by the people of the East commenced.

The library found in Akkad, the country which gave birth to Chaldea, was founded by Sargon I. at an extremely remote period, probably more than 7000 years before our common era. Even the name of its librarian, Ibni Sarru, has come down to our time. The library unearthed at Koyunjik, near the site of Nineveh, was quite extensive—written on papyrus, leather and baked clay. It contained reading matter enough to make

more than 500 volumes of our books, of 500 pages each. The king, Assurbanipal, says: "I have written it upon tablets. I have placed it in my palace for the instruction of my subjects." All of these books were properly indexed, methodically arranged and numbered. The library was rich in history (including their wars), their treaties with foreign nations, astronomy, sacred hymns, science, legends, divination, demonology, etc. This was only one of the numerous libraries which were kept in the principal cities, and all free to the people. This, like many of the other libraries, was made up of collections from older works. It was in second copy, showing an earlier one, and originals back of that.

As compulsory education existed in Akkad and Chaldeo-Babylonia as early as 9000 years ago, all could then read and write, which fact does not apply today to a single nation in Christendom, where many of the people, one-half, more or less, can neither read nor write, but make up in cruelty, persecution, barbarous wars, piety and fealty to the trinity, what they lack in civilization. The people of Akkad, Chaldea and Babylonia were great readers; hence they were familiar with the literature of their own countries and of foreign nations. From all their books we fail to find a single conflict among the people on religious questions. Their books were clear and concise; all the work of scholars; all alike could understand them. No heresy trials, no persecution, no sectarianism. Their laws (see code of Hammurabi), are clear and concise. One of our laws which occupies two, four or more pages, is contained in as many lines in their books, and their laws are much clearer than ours. Their brevity and clearness remain for us to learn. With all this, we boast of our high order of civilization.

Egypt while in her infancy, had no extensive literature. All back of 6600 years belongs to legends and myths. First, the gods ruled in person; later, demi-gods (priests); after this civil rule commenced under Menu, about 6500 years ago.

The early history of this people comes down to us in picture writing (hieroglyphics); later, in hieratic. All of their early writings were engraved on stone, but some of the later were

on papyrus rolls. The first great collection of books in Egypt, stored in Alexandria, reached some 700,000 volumes. This library was destroyed by Julius Cæsar in his war of invasion, and restored to a large extent by Pergamos and presented to Cleopatra by Mark Antony, after which the Ptolemy's added many books. After Christianity gained the ascendancy, this vast library was destroyed by order of Archbishop Theophilus for the purpose of blotting out all pagan literature, especially all that was detrimental to Christianity.

From the records of Egypt we fail to find the slightest evidence of religious persecution. Their writings on religion, as on other matters, were such that all could understand them. In Egypt, as elsewhere, all the great thinkers rejected the popular superstition. It was these men who made their records; but, as in all other countries, a mixture of superstition was woven in the better to control the vulgar herd.

The Hindus had quite an extensive literature, mostly devoted to religious matters, containing only a sprinkling of secular affairs. But their oldest writings do not antedate 3,000 years. The people were neither scientists nor historians. Living in a hot climate, they whiled away their lives in shadowy groves dreaming of celestial powers, the priests framing rules for the guidance of the illiterate masses. What little thinking there was done, was done by the priests, who wrote all the books for and in their own interest. Those who could read had nothing of value before them, nothing to incite to free inquiry; nought but wild dreams of a cosmos, its reigning monarchs, and the duty of the masses to support the upper castes.

Their books being fairly well written—free from contradictions—all who could read could understand them. And their books, or the reading of them, did not produce religious conflicts. Even when Buddha came upon the scene to teach pure philosophy, untainted with religion, toleration of all opinions being one of his precepts, harmony prevailed. Each party trying to outdo the other in ethics, all was peace until religion commenced to give way under the force of reason. Then the priesthood quietly drove Buddhism to take shelter in China.

whence true philosophy, untainted with superstition, spread to foreign lands, where it germinated and sent out its branches so far as to shelter under its foliage more than one-third of the human race.

If Greece and Rome had any state libraries, we have no evidence of it. Numerous were their writers, the most of whom maintained private libraries. In the Grecian states, and in early Rome, their books, covering all subjects, were written by real thinkers and philosophers. As they had no precedents, their literature, outside of passing events, was largely of a speculative nature, much of it sound, some bordering on what may now be considered ridiculous. Theories of the origin of the cosmos and phenomena in general occupied much of their attention. Their religion came down to them by tradition from the East—from Egypt and Etruria, and was protected by the state because it was for the benefit of the state that the vulgar herd should be restrained from crime. The most effectual means to this end lay in a state religion; so the statesmen and philosophers, who were free thinkers, joined hands to this end. Occasionally a philosopher became so outspoken in his unbelief as to draw the fire of the devout; but only occasionally did the thinker suffer harm.

Their religious books were the work of the priests, but they were made clear and concise, in order to be understood by all; no conflicts ever grew out of them. Their divinities were numerous, new ones often being added to the pantheon from adjacent states. Toleration everywhere existed; all were allowed to think and to interpret the religion at will; so there was no room for religious conflicts. The heresy of the philosophers was generally passed over in silence. During the early lives of Greece and Rome, persecutions for opinion were extremely few. The world was not ready for general slaughter until the Bible made its appearance.

MODERN LIBRARIES OF THE WORLD.

In 1881 the Paris National Library contained 3,370,000 books; the Munich Royal, 1,026,000; St. Petersburg Imperial, 1,200,000; London Royal, 1,550,000; Copenhagen, 490,000; Ber-

lin Royal, 766,000; a total of 8,388,000. The other countries of Europe support no national libraries. If we add to this total our Washington [the Congressional] Library, the several municipal libraries and private ones, we shall have a total of over 18,000,000 books, nearly all of which have been and are being read. But of this vast collection we have no evidence that most of them are not well written, free of contradictions and understood by their numerous readers. The present civilization of the world is largely due to these books. Nor have they produced any persecution, sanguinary conflicts or detriment of any kind.

ON THE BIBLE IN PARTICULAR.

Now let us turn to the Bible and look up its record. First, who were its authors? To this question comes the answer, No one can tell. That it was not written by its purported authors, is well settled. For a full treatise on this point, see my *Genesis to Revelation*, in pamphlet form. That the source of the various writings comprised in this book was oral tradition is conceded by all scholars. When and where this tradition took its rise, no one knows. That this oral tradition gave rise to numerous writings is well attested, but who were the authors of these scraps of writings no one can tell. Out of this heterogene emerged, first, an Eastern, a Western and an African collection, out of which came the New Testament, voted to be of divine origin by a large body of ignorant bishops who met at Nice in the year 325.

As to the authorship of the books of the Old Testament, nothing is known as a certainty. That the Bible as a whole was written at times far apart, by very pious, ignorant men, saturated with superstition, is apparent on almost every page of of the book. What these writers lacked in intelligence they made up in zeal and piety. The product, a Bible, a heterogene of contradictions, absurdities, incongruities—jargon confounded. More than 200 statements in the four Gospels alone, say the higher critics, consist of flat contradictions, irreconcilable matters, and important statements made by one or two unknown to the others. A book that no two can alike under-

stand and no *one* can reconcile, adjust or settle its differences. That the reading of the book has produced a variety of jarring sects as multifarious as the pebbles on the sea-shore, is but the natural and inevitable outcome of the numerous attempts made to find its meanings. In fact it has no meanings to find; its makers were not capable of forming any correct opinions on any matter or subject; nor was a book produced by such a number of illiterate people capable of being reconciled. Heterogeneity can never produce homogeneity; the impossible can not be made possible. Besides, its writers attempted to treat of the unknown and unknowable, and even good writers could not make such a book harmonious and intelligible.

If this book, like others, had been left to its fate as the product of mortals, it would have died in its cradle. But it was lifted above the works of man and given the paternity of an immortal being, and as such it could not be contradicted—it was infallible. The fact that it is unintelligible—noncomprehensible, is just what gives it a charm with stupid, ignorant people. It is what they cannot understand that hypnotizes them.

The 400 years of the crusades, which consumed the flower of Europe and destroyed nearly one-third of its people, was the result of the Bible and its teachings. The slaughter of hundreds of thousands (if not a million) of men, women and children by the inquisition is traceable directly to the Bible. The terrors, murders, tortures and other direful crimes which devastated all Europe, blotting out civilization, go directly back to the Bible as their parent. The 250 years of the Huguenot persecutions in France, with all their terrors, barbarities and slaughter, are but a few of the fruits of the Bible.

In the twenty years of the Italian wars in the attempt to recapture Africa, and the famine and pestilence engendered thereby, Prof. Draper says that more than 100,000,000 lives were sacrificed, all traceable to the Bible. The 9,000,000 of men, women and children murdered as witches, were the fruits of the biblical injunction not to allow a witch to live. The sacrifice of so many lives in the French revolution was but the

natural reaction of the biblical barbarities which preceded it. The recent slaughter of men, women and children in China, by armies of Christendom, was brought about by the attempt to force the Bible upon that people.

The above list comprises only a few of the fruits of the Bible. This book, which no two can alike understand and no one make harmonize, cannot, in truth, be said to be well written; and a book which has produced so much suffering of the human race cannot be said to be a good book. The demands of justice, truth and humanity call for its cremation.

Alameda, Cal., Oct. 20, 1904.

RELIGION.

BY PAUL LAURANCE DUNBAR.*

I AM no priest of crooks or creeds,
For human wants and human needs
Are more to me than prophets' deeds;
And human tears and human cares
Affect me more than human prayers.

Go, cease your wail, lugubrious saint !
You fret high Heaven with your plaint.
Is this the "Christian's joy" you paint ?
Is this the Christian's boasted bliss ?
Avails your faith no more than this ?

Take up your arms, come out with me.
Let Heaven alone ; humanity
Needs more and Heaven less from thee.
With pity for mankind look round ;
Help them to rise—and Heaven is found !

* The Negro poet. This little poem expresses a most truly Humanitarian spirit, and doubtless almost every Liberal Free-thinker in the world would unqualifiedly endorse its sentiment.

WRITTEN FOR THE HUMANITARIAN REVIEW.

MOCKERY OF MONUMENTS

BY W. F. JAMIESON.

IF there are exceptions to all rules, the monument to Giordano Bruno, in Rome, is an exception—a mocking exception, pointing the finger of scorn at the enemies of science! Brave Bruno, who dared to stand alone with truth! His monument, near the spot where the savages of superstition burnt his body to ashes, is a reminder in this Twentieth Century of the dark, dastardly deed of three hundred years ago.

But there was one who lived more than one thousand years before the time of Bruno; one who swayed the cultured multitude by the witchery of eloquent speech in behalf of scientific truth—a woman, the young and beautiful daughter of Theon, HYPATIA; there ought to be a monument to her glorious memory in every village and city in the world, commemorating the “conflict between science and religion” and the ultimate triumph of science—if the marble shaft is the best memorial. Her death was even more tragic than Bruno’s—twelve hundred years apart; one at the beginning of the Dark Ages, the other at their close.

In the matter of monuments, if they are so desirable, let not womanhood be forgotten. Still, the genuine American men and loyal women hate all artificial distinctions among men and women; they and their ancestors have despised them for one hundred and fifty years. Here, on American soil, still grows the Liberty Tree, its roots deep and strong; its wide-spreading branches a refuge, a home for the oppressed of all nations, where we can all live without titles of

any kind; nor do we need any when we die. A great and good man needs no monument of stone. His humanitarian deeds will preserve his memory, else, like a philosopher, he must submit to the extinction which has overtaken millions.

Our duty is to the living, not to the dead. When will Freethinkers learn this plain, matter-of-fact lesson? The race needs justice, daily bread. Why give it a stone?

I am aware of the fact that it is quite popular among Freethinkers, of late years, to build monuments to the dead, to "garnish the tombs of the prophets," but our earliest teachings were that good deeds are the best and most enduring monuments. Why should Freethinkers build monuments? They have discarded crosses, spires, chiming bells, church edifices, incense, wax candles, prayers, beads, holy water, incantations and sacraments. Why, then, cling to monuments? They are with Freethinkers out of place. A Christian may need a monument built of granite as hard as his theology, but a Freethinker, never. Old General Jackson, when asked about a monument to Thomas Paine, replied in his honest, sturdy way: "Thomas Paine needs no monument made by hands. He has erected himself a monument in the hearts of all lovers of liberty." I quote those words from memory, but think they are substantially correct. They illustrate the fact that a good life is the best monument, and that a shaft of stone to a bad man's memory is mockery.

Shall I be told that the building of monuments affords employment to labor? This is but the semblance of a reason, for all labor should be useful. Furthermore, labor gets but a few crumbs which fall from the rich man's table. If a tithe of the sympathy, kind words and gentleness bestowed upon the dead were extended to the living, the human race would be angelic and could find its heaven on earth without waiting for it. As one noted reformer has said: "I prefer one little flower while I am living to a whole bouquet when I am dead." It is better to build a cottage for the living than a granite shaft for the dead—there is more comfort in it.

Do not humanity-loving Freethinkers "realize that we are

a part of all we see, or hear, or feel"? "that the life of the flower has its source in the same universal life whence ours is derived? To know this truth is to feel a tenderness, a kindliness, a spirit of fraternalism, toward every manifestation of this universal life."

Is it not true, as the poet Wordsworth taught, "that the earth is the universal mother"? The "gnarled old yew tree" that "stands guard above the grass-grown mound" where rests the dust of the poet, who lived eighty years "quietly, modestly, dreamily," is more fitting than the slab of stone which also marks the spot.

Ingersoll said, "Let the ghosts go!" I say, Let the monuments go. What fitness is there in building a monument to Ingersoll? We can say of him as was said of Paine: "He has erected himself a monument in the hearts of all lovers of liberty." Why call upon his admirers for \$100,000 to buy a block of stone to the memory of Ingersoll? Is it for the sake of the inscriptions from his writings on the marble memorial? His printed poetry and prose are more convenient, more useful and more enduring. "The art preservative of arts" is better than the insensate stone. The obelisk, pyramid, mound, were well enough in a "stone age," when books did not exist; but are crude, unbecoming, out of harmony with the electric era.

Ingersoll's glorious words will be read when the granite column crumbles to its native dust. Ingersoll needs no monolith. The work he did is his best monument; its record is imperishable. Can you add to its lustre, or detract from its glory?

I am opposed to monuments if for no other reason than that many of the world's greatest thinkers and heroes have no monuments. They lived in obscurity and died as they lived. But I have other reasons. If Napoleon Bonaparte's monument is so splendid that many Englishmen in Paris refuse to look upon it, what shall we say of English boasts, marble-engraved? The tourist who approaches London for the first time sees four monuments piercing the fog, smoke and soot. One of them commemorates a "calamity—the conflagration of 1666— and the others are in honor of deeds of war." Every monument of

the four commemorates a calamity—destruction of human life. Why not erect a monument, once for all, to grim Death, "king of terrors"? As if to rebuke the vanity of puny man, the cemetery levels all. Why, then, seek to establish an aristocracy among the dead by building monuments to the memory of the few? And some of these few chiefly remarkable for mediocrity and inhumanity. Moreover, some of the world's richest rascals have had monuments built to perpetuate their miserable memory! A miser willed \$100,000 for the erection of a monument to his own memory!

Amid millions of mighty orbs our whirling globe is but a speck to which man, himself a "mote in the sunbeam," clings tenaciously, imploring his brother motes not to forget him—when he can no longer cling! Is it, then, difficult, for Free-thinkers especially, to say with Thomas Paine: "I believe in the equality of man"? Do they? If we should brush the ghosts and gods aside; trample titles under foot; encourage common sense and common brotherhood, why continue to worship the cenotaph?

Full of deceit as is fashionable society, monuments, "erected to the memory," overshadow etiquette—call upon sunshine to attest falsehood. "Surely men of low degree are vanity, and men of high degree are a lie." "Glistening monuments to greatness gone"—more often to despotism dead. On the carved marble to Lord Cornwallis is this solemn sentence: "He defeated the Americans with great slaughter."

It has been said that all monuments above fifty feet high in England are to the memory of men who slaughtered their fellow beings—the greater the slaughter the higher the monument—with one exception, Queen Victoria's Albert Memorial, a tribute of wifely devotion. Only a few of earth's really gifted and good men have monuments to their memory. I mean the best and noblest; not the Alexanders and Napoleons. The man whose "name is honored in every school or college of earth where books are prized. There is no scholar in any clime who is not his debtor. He was born in England, never was out of England," yet no monument to the "memory of her

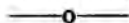
one son to whom the world uncovers," "her one universal citizen," William Shakespeare. Eloquently did that illustrious son of France, Victor Hugo, inquire: "What can bronze or marble do for him?" See his splendid answer: "Malachite and alabaster are of no avail; jasper, serpentine, basalt, porphyry, granite: stones from Paros and marble from Cararra—they are all a waste of pains: genius can do without them. What is as indestructible as these: *The Tempest*, *The Winter's Tale*, *Julius Cæsar*, *Cariolanus*? What monument sublimer than *Lear*, sterner than the *Merchant of Venice*, more dazzling than *Romeo and Juliet*, more amazing than *Richard III*? What moon could shed about the pile a light more mystic than that of *A Midsummer Night's Dream*? What capital were it even in London, could rumble around it as tumultuously as Macbeth's perturbed soul? What frame-work of cedar or oak will last as long as *Othello*? What bronze can equal the bronze of *Hamlet*? No construction of lime and rock, of iron and cement, is worth the deep breath of genius... What edifice can equal thought?" "Add anything if you can to mind!" "Why a monument to Shakespeare?" "He is his own monument, and England is its pedestal. Shakespeare has no need of a pyramid; he has his work."

Shakespeare was a man too great to be honored with the glory of granite, the bauble of barbarism, the toy of childhood. No marble is more than manhood. Pigmies may need pillars to perpetuate memories that deserve oblivion.

Pentwater, Mich., Oct. 28, 1904.

The Golden Rule, of the Egyptians: "He sought for others the good he desired for himself. Let him pass on."

The Golden Rule, of the Buddhists: "One should seek for others the happiness one desires for oneself."



Two dogs fell to fighting in a sawmill. In the course of the tussel one dog went plump against a saw in rapid motion, which cut him in two instanter. The hind legs ran away, but the fore legs continued the fight and whipped the other dog.

This dog anecdote is "tall," and of course, American.—*Agnostic Journal*, [and, of course, Henglish, don'tcher know].

A UNIVERSAL MONISTIC ALLIANCE.*

Theses for the Organization of Monism, the Doctrine of the Unity of Nature, for the Purpose of Propagating this Rational Conception of the World, etc., etc.

BY ERNST HAECKEL.

HAVING been requested from many sides to offer at least a contribution in writing to the transactions of the Congress, I comprise in the following paragraphs those fundamental principles which, in my opinion, are especially deserving of being recognized and propagated. Of the thirty theses formulated herein, twenty have reference to the theory and ten to the practice of Monism. The latter are intended only to give general suggestions (which may be subjectively and differently interpreted). On the other hand, I consider the first twenty as objectively recognized results of modern science: the solid foundation of the monistic conception of the world.

THEORY OF MONISM.

(A pure conception of the world [universe] based on experience, reason and science.)

1. *Monistic Philosophy*.—The rational monistic conception of the world, in conformity with nature, is firmly based on scientific knowledge gained by the human intellect through critical experience (a posteriori).

2. *Experience* (Impiricism).—True science arrives at these empirical perceptions, that is, perceptions resulting from ex-

* An Address sent by the author to the recent International Freethought Congress at St. Louis, Mo., and herein copied from the *New York Truth Seeker* of Oct. 29, 1904.

perience: First, through sensual observation of the external world; on the other hand, through conscious reflection of our spiritual internal world. The organs of the first method are the instruments of the senses and the sensual foci of the cortex of the cerebrum; between these, in constant reciprocal relation, the thinking foci are located, the proper organs of the reasoning power (phronema).

3. *Relation*.—In contrast with this monistic theory of perception the prevailing dualistic system maintains that the most important and deepest knowledge cannot be gained through natural experience, but is derived from supernatural and divine revelation. All these assertions are based either on confused and uncritical dogmas or on intentional deception.

4. *Apriorism*.—Likewise inconclusive and contradictory to experience is the metaphysical assertion (Kant) that part of the most important knowledge is reached "a priori" with no reference to experience, exclusively through reasoning (syllogisms). In fact, all so-called "perceptions a priori" have their origin in the association of ideas, originally gained from a series of experiences, a posteriori.

5. *Unity of the World* (Cosmological Monism).—The whole world, due to modern science, has been recognized as a great unity, a cosmos regulated by established laws of nature. This cosmos comprises the infinite space of the universe and the cosmic bodies moving therein, according to firm laws (solar systems); at the same time the cosmos comprises the organisms inhabiting the planets; in short, the universality of nature.

6. *Dualism of the World*.—On the other hand, the contradiction of two worlds heretofore prevailing, to wit, a material world or nature, approachable by experience, and a spiritual world, approachable only by religious faith and presentiment, appear inconsistent with the modern natural sciences. All conceptions concerning the last-mentioned, supernatural, world (the beyond) are founded on defective knowledge of reality and confused thinking, in part also on the power of mystical tradition.

7. *Unity of Nature*.—The vast progress in the knowledge of

nature, achieved in the second half of the nineteenth century, has led to the firm belief that living organisms inhabiting our earth are subject to the same established laws of nature which control the so-called dead and inorganic bodies. Biology, as the science of the life of organisms, is only a branch of the all-comprehensive physics, including chemistry as the "physics of the atoms."

8. *Dualism of Nature (Vitalism).*—Hence, modern exact natural science cannot but reject the conception, . . . that organic and inorganic nature are two widely different domains, and that the laws of physics and chemistry possess absolute validity only so far as the last-mentioned division is involved, not for the other one. A so-called "power of life," which is supposed to modify and control the physical and chemical processes within the organisms, does not exist, no more than a "Cosmic intelligence."

9. *Development of the World.*—The advances in the theory of development have brought to us the conviction that the totality, in causal connection, is subject to a great uniform process of development, and that this cosmogenesis consists of an unbroken concatenation of transformations. This applies with equal force to the development of an organic nature (Laplace, Kant,) as to the development of organic beings (Darwin, Lamarck). Part of this universal process of development is immediately amenable to our perception; the beginning and end of the same are not known to us.

10. *Creation of the World.*—Again, modern science has absolutely to reject any so-called creation of the world, and likewise must decline the mystical acquiescence in a personal Creator, who has, as is claimed, brought forth the world from "nothing," and has embodied his ideas of creation in the forms of organism. Such an anthropomorphous creator does not exist; no more than a moral system of the world, regulated by him or a so-called "Divine Providence."

11. *Theory of Descent.*—That part of the general theory of development which concerns the transformations of the organic inhabitation of our planet has of late been firmly estab-

lished on the foundation of three biological documents, to wit: comparative anatomy, ontogeny and palæontology. These branches show with perfect accord that all organisms living today are the transformed descendents of an extended series of extinct organisms which, in the course of long eras, many millions of years, had developed on our planet. This biogenetic transformation stands, no matter whether we explain their origin by selection, mutation or other theories.

12. *Initial Generation.*—Since organic life is communicated only through living substance (plasma), and since the action of this albuminous consistent matter became possible only by liquid water, no living organisms could come into existence on our planet, then in a state of glowing liquidity, before the cortex had coagulated and the temperature of the surface had sunk below the boiling point. Then, first of all, due to catalysis of colloidal carbon-nitrogen combinations, simple moneras originated, globules of plasma without structure, represented by the Chromacees, or Cyanophycees, still in existence. From these, through the separation of the internal nucleus and the external body of the cell, the first cells developed.

13. *Transformation of Life.*—The grand process of biological transformation whereby, in the course of many millions of years, the numerous species of plants and animals on our planet have come into existence, notwithstanding its infinite diversity can be reduced to a common physico-chemical process, viz: the infinite transformation of living matter. The two most important factors of the same are the physiological functions of accommodation (variation) and heredity. The first is connected with the exchange of matter (nutrition and growth), the latter with propagation.

14. *History of the Races.*—From the critical connection of the three great reciprocally supplementary documents, Palæontology, comparative anatomy and ontogeny, the new science of the history of the races (phylogeny, 1866,) originates. This science aims at apprehending hypothetically the conditions of descent of the greater and smaller groups of organic forms and bases on their order the natural system of races, classes and

species. The hypothetical pedigrees representing the simplest expression of the same, are of great heuristic and practical value. In the animal kingdom, as well as in the plant kingdom, all forms can be traced back to a few races, and their roots unite far below in the common original forms of the Moneras.

15. *Anthropogeny*.—The "position of man in nature"—as Huxley terms it, the question of all questions—is fully understood now. The comparative anatomy shows that our human body possesses all the characteristics of the vertebrates; comparative ontogeny convinces us that the human body originates and develops in the same manner as the other vertebrates; comparative physiology demonstrates that all activities of life (the soul included) take their course according to the laws of physics and chemistry; palæontology, finally, teaches us to find in the series of petrifications of vertebrates the extinct pedigree of our race. Therefore there is no room left to doubt that man in every respect is a genuine vertebrate, more precisely a mammal, and that he has developed from this highest standing class of animals not before the earlier tertiary period.

16. *Origin of Apes*.—Of all mammals, the apes stand next to man in every anatomical, embryological and physiological respect, especially the tailless anthropomorphous apes—anthropoids. However, none of the living representatives of this group, neither the Asiatic gibbon and orang, nor the African chimpanzee and gorilla, is to be considered the direct ancestors of man; on the contrary, the common ancestors of all these anthropoids and man are to be looked for in extinct older apes of the old world, *pithecanthropus*, or their next relatives.

17. *Immortality of the Soul*.—The soul of man, considered as a supernatural being, both by mystic metaphysics and theology, due to the astounding progress of modern biology, especially that of comparative research of the brain, has been recognized as the totality of brain functions. The action of the higher soul organ, or thinking organ, being a certain area of the cortex of the cerebrum, with man, goes on according to the same laws of psychophysics as with the other mammals and especially the anthropoids, next in relation to man. This ac-

tivity, of course, becomes extinct in death; and in our days it appears to be perfectly absurd to expect, nevertheless, a personal immortality of the soul.

18. *Freedom of Will*.—In the same manner as all other functions of the brain (sensation, imagination, reasoning), the will of man is a physiological function of the nervous central organ and determined by the anatomical structure of the same. The special personal qualities of the brain, which are partly given through heredity from ancestors and partly acquired through accommodation in individual life, with necessity determine the will. The old dogma of a free will therefore appears to be absurd and must be replaced by Determinism.

19. *God*.—If under the term "God," which admits different interpretations, a personal highest being is to be understood, to wit, a ruler of the world who thinks, loves, creates, rules, recompenses and punishes as man does, such an anthropomorphous God must be relegated to the domain of mystic poetry—no difference whether this "personal God" is invested with human form or is considered to be an "invisible spirit." In our modern science the idea "God" can be determined only so far as we see in "God" the last indiscernible cause of all things, the unconscious hypothetical "original cause of substance."

20. *Law of Substance*.—The older fundamental law of chemistry, the law of the preservation of matter (constancy of matter, Lavoisier, 1789,) and the younger fundamental law of physics, the preservation of power (constancy of energy, Robert Mayer, 1842), of late, 1892, through the agency of our Monism, have been amalgamated into one great universal law; for we consider matter and power the inseparable attributes of substance. This all-comprehensive universal law of the "Fundamental law of Cosmology" we term in short, the "Law of Substance," and firmly believe that man is subject to this law in the same manner as the entire cosmos.

PRACTICE OF MONISM.

(Rational Conduct of Life, Based on Theoretical Monism.)

21. *Sociology*.—Culture, which has raised man high above the other animals and has given to him the dominion of the earth, as based on rational co-operation of the sociable human race, with far-going division of work and reciprocal supple-

mentation and assistance of the working classes. The biological foundations of the organization of society are to a certain degree prefigured in the sociable [gregarious] animals (primates); their herds and states are held together by means of social instincts—inherited habits.

22. *Forms of States and Laws.*—Rational organization and government through laws may be done in many different forms of state; the paramount problem of the same, a just "nomocracy," the strengthening of a secular power based on justice; the laws which limit the liberty of the citizens in favor of society should be based exclusively on the natural application of knowledge of nature, not on "venerable traditions."

23. *Church and Denomination.*—On the other hand, with all means opposition must be offered to the hierarchy, who invest worldly power with a spiritual cloak and exploit the credulity of the ignorant masses of the people for the promotion of their own egotistical aims. The cultivation of denominations, as a distinct form of superstition, and only fit to provoke discord among the heterodox, must be energetically defeated. The desirable "separation of church and state" is to be enforced in the following manner: the state declaring all creeds of equal right and tolerating the same without discrimination, but at the same time reserving the right to prevent their practical encroachments. The "spiritual power" (theocracy) always must be subject to the worldly government—nomocracy.

24. *Papism.*—The most powerful hierarchy, which up to our time dominates over the greater part of the civilized world, is the papism or ultramontaniam. Although this tremendous political organization is diametrically opposed to the original pure Christianity, and only misuses its label for purposes of despotism, nevertheless such hierarchy finds energetic assistance even from their natural antagonists, the secular princes. In the inevitable war of culture against papism, above all the aim in view must be that its three mainstays, celibacy of the priests, auricular confession, and the traffic in indulgences, be abolished by law. These three most dangerous and most immoral institutions of the new Catholic church are unknown to original Christianity. In the like manner, the strengthening of superstition, conducive to common detriment by means of a

cult of miracles (Lourdes, Marpingen), and the cult of relics (Aix la Chapelle, Treves), are to be suppressed by law.

25. *Monistic Religion*.—If under "religion" is not understood a cult of superstition or an irrational denomination, but the elevation of the soul [see 17] through the noblest gifts of art and science, then Monism develops into a "tie between religion and science." The three ideals of cult of this Monistic Rational Religion are Truth, Virtue and Beauty. In all civilized states it is a task devolving upon the representatives of the people to co-operate with this view, viz: that the Monistic Religion be recognized by the state and awarded equal rights with the other denominations.

26. *Monistic Ethics*.—Natural Morals, to be connected with this Monistic Religion, are derived through our modern theory of development, from the social instincts of the higher animals, not from a dogmatic "categoric imperative" (Kant). In the same manner as all higher animals, man must endeavor to achieve the natural equilibrium between two diverting duties, to wit, the commandment of self-love (egoism), and the commandment of love of his fellow creatures (altruism). The fundamental law of ethics, the Golden Rule, not less than 2,500 years ago expressed this double commandment of duty in the following sentence: "Treat every man as you would like to be treated by him."

27. *Monistic School*.—In the most of the civilized countries, especially in Germany, the higher and lower education of youth is as yet to a very large extent encumbered by the fetters which scholastic tradition of the mediæval ages have preserved up to this day. Nothing short of a perfect divorce of church and state can break these chains. Denominational or dogmatic religious instruction prevailing hertofore, is to be replaced by comparative history of religion and monistic ethics. The influence of the clergy, of whatsoever denomination, in educational matters is to be abrogated. The unavoidable school reform to be enforced must be based on modern knowledge of nature. The greater part of instruction should not be devoted to the study of the classical languages and the history of nations, but to the different branches of natural science, above all to anthropology and the theory of development.

28. *Monistic Education.*—Whereas sound development of the soul, as a function of the cortical substance of the cerebrum, is closely connected with the general development of the organism, Monistic Education of Youth, free from the shackles of ecclesiastical dogmas of the different denominations, must be directed toward this goal, viz., that soul and body from infancy on be equally trained. Daily exercise in physical culture, baths, gymnastic exercises, excursions, outings and traveling, are to be made use of for the purpose of energetically developing and invigorating the organism from delicate childhood; the inclination for observation and love of nature must be aroused and stimulated by means of public libraries, continuation schools, and popular monistic lectures; also to persons of matured education, spiritual [mental] food must be extended continuously.

29. *Monistic Culture.*—The admirable height of culture attained by the human race in the nineteenth century, the astounding advances of the natural sciences and their practical application in technics, industry, medicine, etc., justify our hope for a further mighty progress in the twentieth century. But this highly desirable progress can be realized only when the worn-out roads of traditional dogma and clerical superstition are abandoned, and a rational monistic contemplation and understanding of nature reigns supreme.

30. *Monistic Alliance.*—For the purpose of propagating this rational conception of the world, that accords with the laws of nature, and moreover to practically utilize the blissful results of theoretical Monism, it is desirable that all attempts directed toward this aim may find a common center in the organization of a Universal Monistic Alliance. Not only all Freethinkers and adherents of Monistic philosophy would be admitted, but likewise all Free Communities, Ethical Societies, Free Religious Congregations, etc., who, as to the form of their thinking and acting, accept nothing but "pure reason," not creed of traditional dogmas and pretended revelations. The coming Congresses of Freethinkers in Rome and in the United States (St. Louis) offer a favorable opportunity to consolidate all these dispersed energies into one great Universal Monistic Alliance.

University of Jena, Germany, 1904.

THREE FREETHOUGHT CONVENTIONS.

As the editor of the HUMANITARIAN REVIEW has not yet got down to begging for "donations," "sustaining funds," etc., he could not, for want means, attend the several gatherings of Freethinkers at St. Louis in September last, and so only a very brief summary of the proceedings of each association is all that can be given here.

THE INTERNATIONAL CONGRESS

Of Progressive and Liberal Thinkers met in Freie Gemeinde Hall, St. Louis, Mo., Sept. 16th. The attendance was not as large as it should have been, but included several of the ablest of the Freethought and Monistic propagandists. Among these were Dr. Paul Carus, editor of the *Open Court* and the Quarterly *Monist*, of Chicago, and an author of wide reputation; Judge C. B. Waite, Wm. H. Maple, of the *Ingersoll Beacon*, of Chicago; Dr. J. E. Roberts, of Kansas City; John Remsburg, of Kansas; Dr. T. J. Bowles, of Muncie, Ind.; John Maddock, of Minneapolis; E. M. Macdonald, of the N. Y. *Truth Seeker*, W. H. Kerr, of the *Chr. Educator*, of Kansas, and others. W. S. Hammaker presided. Addresses were delivered by Messrs. Carus, Waite, Bowles, Mrs. Richter, and others. Prof. Ernst Haeckel, the world-famed scientist author, of the Jena University, Germany, sent to the Congress an address on a "Universal Monistic Alliance," (printed in this number of the REVIEW, p. 751) which was read and discussed. It was by far the most important feature of the Congress. Resolutions were adopted preliminary to the carrying out of Prof. Haeckel's suggestions. A "Declaration of Principles" was adopted.

THE AMERICAN SECULAR UNION

And Freethought Federation held an annual business meeting in St. Louis Sept. 18th. Reports of officers were presented, communications read, resolutions adopted and officers for the ensuing year elected. All of the officers of the past year were re-elected. The American Liberal Party also met in annual business session at St. Louis; a brief report of the proceedings is given elsewhere in this magazine.

THE HUMANITARIAN REVIEW

SINGLETON WATERS DAVIS, EDITOR.

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VOL. II. LOS ANGELES, CAL., DECEMBER, 1904. No. 12.

EDITORIAL DEPARTMENT

—o—

"Thanksgiving"—to the god of gluttony!

THE HUMANITARIAN REVIEW completes its second year with this number.

The REVIEW during its second year has been made nearly twice as large as it was during its first year.

Not only has this magazine been made much larger, but, I believe, much better; but my ideal has not yet been reached.

Friends of the REVIEW, shall a like improvement be made in its third year? It lies with you—prompt renewals and many new subscribers will assure it.

If you feel like "donating" anything toward the support of this magazine, just ask some of your friends if they would accept and read it as a present from you, and send on the names of those who accept, with the payment for a year or less.

Prof. Ernst Haeckel, the world-renowned scientist and radical Freethinker, writes freely of his "monistic religion." He seems not to be so utterly prejudiced against the word *religion*, a merely arbitrary representative of certain ideas, as some of our "fighting" "infidels" who profess to hate "war" so much!

Perhaps when the venerable sage of Jena University hears of the mighty discovery of the funeral procession of the planets, the "nuculus" of the comet, the sun's "elliptic" and the "motion of matter," and graduates from plain science to "higher" nonsense, he will become so "liberal" as to not only remove the word religion from the languages, throw slurs at other Free-thinkers, speak of noble humanitarian women as "old grannies," join the godless "Church of Humanity" in the "defence of God," and—kick all the dogs off the face of the earth if he has to break his leg in the attempt!

—o—

Are You a Humanitarian? is the title to Mrs. Bliven's contribution to the Sunday School department of the REVIEW of this month. Its object is to introduce the subject to the public, and to explain the aims and methods of working of the Humanitarian Sunday School movement, and to make it effective as possible the article is being printed in leaflet form for distribution among people who do not read the magazine. I hope every reader of this will carefully study the article and then send for a package of the Leaflet (No. 6) for distribution. As this Leaflet will be double the usual size (4 pages), the price is slightly more, but still very low—merely cost. Fifteen copies will be sent post free for 10c., silver or one-cent stamps.

—o—

Mr. Charles Heintz, of San Pedro, Cal., is not only a radical Freethinker in matters of religion, but also in matters of natural science. He recently called at the REVIEW office and submitted to the editor for a critical reading a manuscript essay setting forth his new theory regarding what is generally called atmospheric pressure. The essay is very well written, and his arguments are illustrated by the use of numerous experiments in physics. In brief, Mr. Heintz denies the existence of atmospheric pressure, and tries to explain the phenomena usually ascribed to atmospheric pressure by referring them to other causes. I may say that I admire the ingenuity of his arguments without admitting the correctness of his general conclusions. The subject is not in line with the special objects

of this magazine, in which natural science is discussed chiefly in relation to mentality, ethics, religions, myths and superstitions; besides, the article and others in controversies over the questions it raises, would consume entirely too much space for publication herein. But, doubtless, it would be well if some publication devoted strictly to physical science or civil engineering would publish the essay and the further discussion of the theory which it might arouse.

The annual business meeting of the National Liberal Party was held in St. Louis, Oct. 22nd. Dr. J. B. Wilson presided and also delivered an address. C. C. Moore, of the *Blue Grass Blade* (from which these facts are obtained), was present and addressed the meeting. Dr. T. J. Bowles, of Muncie, Ind., delivered an able address on the "Decay of Superstition." Mrs. Josephine K. Henry, of Kentucky, did not attend, but sent a letter. Resolutions were adopted, the constitution somewhat amended, and the name of the society changed to American Freethought Association—a decided improvement. The following officers were elected for the ensuing year: President, Mrs. Josephine K. Henry; 1st V. P., Dr. J. B. Wilson; 2d V. P., Harriet M. Closz; 3d V. P., Miss Lulu M. Gibson; Secretary, Morris Sachs; Treasurer, Morgan Walmsley.

George Jacob Holyoake, the venerable Secular sage of Brighton, Eng., in a letter to the St. Louis Freethought Congress, said some things that ought to be heeded by American Freethinkers as truth of the very greatest import to us. He wisely says: "I venture one suggestion as to a peculiarity of American advocacy. It is that whenever an adversary of Freethought says an offensive thing about Liberal thought it is reprinted in Liberal organs at the expense of Liberals and circulated among all their readers and friends. Why bestow upon the enemy this great service of spreading his defamation where he could not himself diffuse it? The most hateful and lying epithet in St. Paul's copious vocabulary of insolence is the term "infidel," which means that a man is false to the truth. This infamous imputation which the basest Pauline

Christians apply to Freethinkers, [some] Freethinkers actually adopt and apply to themselves; branding themselves with the hateful name which repels inquirers, and is used by the Christians because it repels. . . . If I could induce consideration to be given to this peculiarity of advocacy, I should do more for the cause of the Congress than any argument I could send it." This is a complete and earnest endorsement of the policy and practice of the *REVIEW* in these respects from the first—endorsement, too, from a source at the very head of the Freethought ranks.

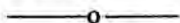


A True Story with a Moral.—A certain alleged editor has a hatred of dogs. He first tried throwing editorial "dirt" at them, but the dogs didn't mind that, and only set about to give the editor a "doggond" good serenade one moonlight night. So he said to them: "If you don't mind my mild dirt, I'll try what virtue there is in stones." Suiting his action to his words, he posed like Hercules, and giving a monster rock a mighty swing, he—slipped and fell and broke his leg! Then the dogs "winked the other eye" and smiled clear back to their ears, and all joined in baying out to the grinning moon.

"We wont go home till morning."

And, awful fate! the "procession of the planets" stopped for three months, and the world had to get along with just ordinary science, for there was no "higher science" all that time.

Moral: He who stands on slippery ground should never try to throw stones at his betters.



Not often do I disagree with opinions expressed by my friend W. F. Jamieson in his contributions to this magazine, but in that of this issue (p. 746), entitled "Mockery of Monuments," I think the opinion that monuments are useless, and that Freethinkers especially should not build any monuments, is not well-founded. Admitting, of course, that the noble dead "need no monuments," as he justly says, I believe that the *living* do need monuments to those to whom they may profitably look as exemplars and teachers. If artistic monuments, suita-

bly inscribed, were erected in all the principal cities of the world to Ingersoll, for instance, in the course of hundreds of years many millions of people would see them, and thousands who otherwise would never give Ingersoll a thought, unless of reproach, would have their attention attracted to his writings by the suggestiveness of the monuments and their inscriptions.

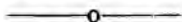
The Culturist is the name of a proposed Liberal periodical soon to be begun at Camden, O., by Walter Hurt. It is to be devoted to ethics, sociology, economics, rational living, etc.

To every new subscriber for the entire year 1905, who orders before Jan. 1st, I will send as a premium four back numbers of the REVIEW; to each six-months subscriber, two back numbers, and to each three-months subscriber, one.

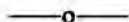
Bygones Worth Remembering, is the title of a new volume of autobiography and reminiscences, by Geo. Jacob Holyoake, of Brighton, Eng., author of "Sixty Years of an Agitator's Life" and other works, and the oldest and foremost apostle of Secularism and Liberal Rationalism in England. The work consists of two large volumes with photogravure frontispiece and other illustrations. The books may be obtained directly from the author, but I presume they will be for sale through one or more American agencies also. Every Freethinker who reads English and is able to buy books should get this work.

Mr. Watson Heston, the well-known Freethought artist of Carthage, Mo., is in an extremely pitiable condition. In a circular letter of appeal for assistance recently issued by Mr. Warren Wolf, of Ryan, I. T., is a letter from Mrs. Heston describing her husband's condition and their financial distress. Mr. Wolf says: "Now, fellow Liberals, words are superfluous. Winter is upon us. Missouri is a cold climate. Think of the faithful little woman toiling through the cold wintry days, and we in good health, surrounded by all comforts, too callous hearted to extend the assistance of a few paltry dollars that a comrade might die with at least the assurance that he was remembered by former friends. Send remittances at once, which

will be promptly receipted for and acknowledgment published through leading Freethought papers. If you prefer, send direct to Mrs. Heston, with a word of cheer, but please remember that in this instance five dollars will scatter more sunshine than a quire of paper covered with sympathetic words. Send what you feel able to give." It is very desirable that all who can will send on the cash *immediately* and then apply to Mr. Wolf for a copy of his circular giving more particulars.



THE REVIEW will enter upon its third year and begin its third volume with the next number—January, 1905. Some of its subscribers have already renewed their subscriptions and others will do so soon. There are a few who are several months in arrears, and a very few a whole year. Such should remit at once, without a personal notice; or, if unable to pay, write and state that fact. Remember, payment may be made for six months or even three months at a time as well as for one year, to suit your circumstances.



Send me names and addresses of persons whom you think might subscribe for this magazine and I will send each a sample copy free. Thus you benefit the cause, your friends and the REVIEW, by this one little act. "Do it *Now!*"



In the account of the Freethought Congresses, page 760, the date was inadvertently printed Sept.; it should read Oct.

N. B.—THE REVIEW is sent to those who order it till they order it discontinued, at which time all back dues must be paid.

Chaldeo-Babylonian Civilization, by Judge Parish B. Ladd, in pamphlet form, good print, fine, heavy paper and neat cover, published and for sale at the REVIEW office; price 10c.

For only 15 cts. I will send you a copy of an extremely interesting little book, "Teachings of Jesus Not Adapted to Modern Civilization," by Geo. W. Brown, M. D. Order it *now*.

If the "Review" comes to you marked "sample copy," you will please examine it carefully, and if you find it seems to be worthy of your support, kindly send in your subscription.

COMMUNICATIONS

~~no~~ That a letter is printed in this department does not imply that the editor endorses everything or even anything the writer says; each writer is alone responsible for what he says, and he may or may not express the sentiments of the editor.

Washington, D. C., Sunday, Nov. 6, 1904.

Editor REVIEW—Dear Sir: Grace Reformed Church (if anyone knows what that means), presided over by Dr. Schick, is the church Theodore Roosevelt attends, sometimes accompanied by his wife, who is an Episcopalian and generally goes to St. John's. Being present today, I gave strict attention to the sermon, which I heard only in passages, owing to the defective voice of the speaker, which was loud at times and then so low that I could not hear, being so far back.

The text was, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trumps of the Lord."—1. Thess. iv:16. Does anyone understand it? The preacher said: "He came once as a child; he shall come again in triumph. He came in humility; he shall come again in glory. He shall come bringing peace and righteousness to the people." Did the President think, and wonder how strange it was that all the measureless past bore evidence of torture and suffering of the people, struggling in ignorance and fear, theological superstitions and miracles, and with the changeless uniformity of nature, seemingly without the help of this "peace and righteousness"?

All events, the preacher said, come suddenly to all those engaged in the many occupations of life, which he enumerated, and asked how many were doing the work of Christ, preparing the world for his second coming, etc. It would seem, from what the minister said, that this second coming was for judgment, as well as for "peace and righteousness." The greater part of humanity were represented to be under the black shadow of condemnation, leading to an eternal hell.

With Pius X. and the archbishop of Canterbury, the Presi-

dent's mind is under such bonds of ancient theory that he is not able to recognize the growth of science, or to "realize all that is meant by that fatal chain of action and consequence—a chain, the links of which, fragile, delicate and silken as they may seem, are yet woven in the loom of eternity, and are never to be swept asunder." (W. H. Hudson.) "All facts belong to science, and are hers forever." Damnation and redemption are unproved theories, not facts of science.

When the side of the church in which the President sits is full, the door is closed. A gentleman who seemed to be on guard, directed us to a small door on the left. At the close of the service the door is opened, the congregation remaining until the President has left. When I got out he had disappeared.

MRS. M. M. TURNER.

—O—

Corpus Christi, Texas, Nov. 13, 1904.

Dear Mr. Davis: Your favor of the 1st came to hand a few days ago. The Oct. REVIEW and *Lesson Leaflets* came to me before I left Houston. I will renew my subscription to both next month—both are too good not to receive my help. I will do all in my power, that time will permit, to get new subscribers for the REVIEW. I think it and *The Searchlight* are two magnificent productions by two grand, unselfish men, and I love to show and lend their productions on all occasions. As they are piled about the house, no one who enters can fail to put me where I belong, in the Liberal ranks, and a lover of good things. I am perfectly enamored with this section of old Texas. The bay of Corpus Christi is beautiful; and when I see in the mornings, from the bluff some sixty feet high, Old Sol rise from his briny bath, shielded by a curtain of amethyst and gold, peep over and kiss the rippling waves till they break in song of joy to the shells on the beach, my own heart is stirred with the grandeur and beauty, and I am a child again!

Hoping that I may be ever able to pay for it and you to publish it, here is success to THE HUMANITARIAN REVIEW.

Yours for Love and Truth,

J. E. FICKLIN.

I know Bro. Shaw, of the *Searchlight*, will join me in protesting that our mutual friend has painted us too rosy, and in wishing we were really "grand and unselfish men."—ED.

Los Angeles, Cal., Nov. 17, 1904.

Friend Davis: I send you herein a few lines for the REVIEW as a rejoinder (to editorial on page 729 of November number). "The only personal right anyone has is *the right to do right*." Exactly so; but [1] what is the standard of conduct? Who is to tell us what is right? Millions of preachers are active every Sunday in telling the people what is right, and yet they do not agree in their teachings—they have no uniform standard. They say the same as my [2] critic does: "The only personal right anyone has is to do right." Herbert Spencer says (3) everyone has the right to do as he wills so long as he does not interfere with the rights of others.

"The community has the natural right to prohibit any and all unnecessary and avoidable acts of its members which are directly or indirectly injurious to its other members," etc. The fact is, [4] there are no natural rights—laws are conventional, and, generally speaking, they should be obeyed. Moral actions are [5] beyond the pale of law; and drinking tea, wine or beer are [6] moral questions and must be left to the individual to decide upon. [7] The community has attempted over and over again to legislate on the use of wine and tobacco, but it has always failed. It is perfectly right for society to protest against anyone's making a beast of himself, but it stops short of using prohibitory laws against his conduct. To assume that society can make laws on every moral wrong is taking "a very superficial view."

W. S. BELL.

SURREJOINDER.—(1) You have fairly well answered this in your quotation of Spencer. See (3). I will only add that man gets knowledge of this standard, not by supernatural revelation, but by race experience. The preachers do not disagree so much as to man's duty to man—morality—as to man's duty to "God"—theology; and they disagree therein because their standard—the Bible—disagrees with itself. (2) The editorial referred to was not meant as a criticism of Prof. Bell or of his opinions in particular. I referred to his remarks merely as a convenient means of introducing my discussion of what I be-

lieved to be a very common and wide-spread sophism—a sociological error. It has long been the mainstay of arguments of the saloon champions and of those who wished to indulge in self-debauchery regardless of the effects of their acts upon those dependent upon or associated with them. (4) I am well aware that many say, and have said for hundreds of years, that there are no natural rights, but the assertion is in direct contradiction to the most patent of facts. Let us see: Has not the unborn child a *natural* right to a share of the very life-blood in the mother's arteries? Has not the new-born infant a *natural* right to the milk in its mother's bosom and to her protection and love? Has not the child and the youth a *natural* right to the providence of the parents? Man being a gregarious animal by a law of nature, has not each a *natural* right to the co-operative life and a share of its benefits? His lungs being adapted to the use of uncontaminated air, and his digestive system to unadulterated food and water, has he not a *natural* right to pure air, water and food? Who has *any* right, natural, political, moral or "divine," to defraud another of any of the things nature has adapted him to need and use? Have Freethinkers no *natural* right to be free to think for themselves? If not, on what grounds do they base their demands for the political and social privilege of being free to think? And where, O where, is the consistency of the Freethinker who denies this as a *natural* right demanding the privilege for himself or granting it to others? If there are no *natural* rights, there are no rights at all, for a so-called political or legal right not based upon a *natural* right is only a pseudo-right—simply no right at all. (5) Where, then, do criminal laws have any "pale"? I contend that the *only* pale or sphere of action of all political law—yes, ALL—is morality, the relation of man to man. (6) "Moral questions" are the very questions that should *not* "be left to the individual to decide upon," for, as I said before, the interests of mankind are so interblended that almost if not all acts are of social effect, and morality relates to questions in which two or more individuals are involved and should each have a share in deciding. (7) That society attempts to make and enforce laws and fails to obtain complete success, is no evidence the laws are not right. We have laws against murder, theft, robbery, etc., and yet robbery, stealing and murder

are far from being entirely prohibited. "Stops short," etc.—Well, well! What about the sabbath laws, the blasphemy laws, etc? Are not all crimes "conduct"? If society can make laws on any "moral wrong," why cannot it "make laws on every moral wrong"? Only for lack of the disposition.—EDITOR.

Rogers, Ark., Oct. 21, 1904.

Mr. Editor: I was glad to learn that you were interested in our "Searchers' Sunday School." We saw an article in Mrs. Slenker's *Little Freethinker* by Mrs. Bliven offering a prize to the one starting the first S. S. S. We received the paper on Thursday and started the school the next Sunday, Aug. 25, 1901. Officers were appointed and a program arranged. All the persons we could see were invited to come the next Sunday. The Sunday school was opened by Aunt Elmina's Pledge and singing. Our lessons were written, with questions and answers, and the subjects of the lessons were: "Learn to do right and help others to do right," "Be kind," "Be polite," etc. Each scholar was to do every day as he was taught by the lesson and report the next Sunday. All wore little blue-ribbon badges, and to each one we gave flowers. Prizes were awarded to the ones who had good lessons, those who attended regularly, and the one who brought the greatest number into the school.

I have appreciated all the numbers of the HUMANITARIAN REVIEW, and feel as if I know you when I read the beautiful thoughts you express. We live in the "Land of the Big Red Apple," but I think I would like to live in California.

Wishing you success, I am your friend,

[MISS] JOJA WALLACE.

Now, that is what I call a model letter. Telling about the starting of the pioneer new-style Sunday school is offering valuable information and encouragement to all who are or should be interested in this practical humanitarian movement. The "big red apple" is a favorite of mine, as I am somewhat of a fruitarian, and, though I live in the land of raisins and golden oranges, I consider the apple the fruit of fruits. I know Miss Joja would like Southern California, where are strawberries and roses the entire year, and "big red apples" also.—EDITOR.

WRITTEN FOR THE HUMANITARIAN REVIEW.

ARE YOU A HUMANITARIAN?

BY ELIZA MOWRY BLIVEN.

Humanitarian means betterment of human beings. You and I and everyone should help. We should all be Searchers, Teachers, and Doers of the Beneficial.

HUMANITARIANS' FIVE MORAL LAWS.

- I. Learn to do right and help others to do right.
- II. Doing that which harms ourselves or others is wrong.
- III. Search out the *causes* of good and evil, for wisdom to choose the beneficial.
- IV. Wrong choices are follies, greed, vices and crimes: and these bring diseases, worry, ugliness, injustice, wars, enemies, poverty and other miseries.
- V. Right choices are virtues; they bring self-control, peace, health, long and useful life, wisdom, friends, justice, industry, prosperity and happiness.

PROPOSED HUMANITARIAN SUNDAY SCHOOLS.

In the common schools, children are taught reading, and many things to make intelligent, capable citizens, but are not properly taught to know which is beneficial, hence often choose the harmful. Young people want to grow up to be smart, likely, healthy, happy men and women. They do not want to become diseased, poor, lazy, or drunkards, thieves or murderers. Such people were once children, but did not learn to choose the right and reject the wrong.

Most of the crimes, vices, poverty and unhappiness of mankind are due to ignorance of the real physical and social causes of evils. Hence, what all ages most need is to learn the causes and results—what is beneficial and what brings evils, so as to know what to choose; that right choices will bring right phys-

ical, mental and moral development and evolve the highest type of citizen—active in promoting the “general welfare,”—and rapidly reduce many kinds of evils.

How can people learn to choose right and avoid evils? This is the great question of all ages, peoples and religions. Yet everyone helps to solve a part when he learns to avoid any evil. “Experience is a dear schoolmaster, but fools will learn from no other.” “The burnt child dreads the fire.” All should study the doings of people and results of their acts, and search out the causes of both good and bad results. How did this one develop his abilities, or keep healthy or happy? How did the other become diseased, miserable, incompetent, or dishonest? When many compare their searchings, they pile up evidence to show which choices are beneficial and which harmful; hence discussions are helpful. We should study physiology, chemistry, geology, astronomy, physics and other branches of science, for causes in nature. We should study works on ethics, sociology, history, biography and philanthropy, written by searchers for helps toward right choices. But these are not taught, to any adequate extent, to the masses. Instead, the churches teach penitence and worship, the schools teach arithmetic and the newspapers teach the latest news.

Those whose abilities and opportunities have made them competent, should each choose some question which perplexes and misleads people, and search out thoroughly and persistently the causes, results and proofs; then prepare suitable brief lessons or lectures to convince and guide people into the right.

When and where should this teaching be done? Everywhere that there is opportunity, but especially through newspapers, leaflets broadcast, and in Sunday schools. Most people must work on weekdays for food, clothing, etc., but the choice of a large majority of the people is for rest from physical labor on Sundays; they are the only free days many people have. How can they make Sundays harmless, most beneficial and most enjoyable—the most welcome and happiest, best day of the week? Does saloon visiting or church worship suffice?

Prohibiting of saloons and vices is denounced as tyrannical,

though these rob the people of property, health and abilities. All should help provide such attractive, instructive, beneficial, Sunday meetings that all will choose to attend and be taught to avoid evils, guided in the development of all useful abilities and made happy by music, singing, cordial social intercourse, and the chance to help others. Such meetings are the surest and best means to stop evils—vices, saloons, etc., and to promote morality, industry, good citizenship and human advancement. When all thinking people help to build up such beneficial Sunday meetings, every church, hall and school house will be filled every Sunday and all the people become eager to learn and help on this betterment of humanity. Everyone, young or old, should share in making these meetings successful. Select "best things" found in any newspaper or book to read or recite. Selections must be short, and each should try to do something well. Thus each would have a chance to improve and at the same time interest and benefit others; even the little children would be Humanitarian teachers.

A question box may be passed around every Sunday; easy questions answered, doubtful ones discussed or laid over for searching out or future discussion. Abilities are developed by using them; to excel, we must keep up our efforts to help.

Short lessons in singing, elocution, hygiene, nature-study, morality, and good-citizenship should be taught by competent specialists. Nature-study is important because all we eat, wear, have, everything about us and ourselves, are of nature's materials. All inventions, discoveries, arts and occupations, are use of nature's materials. Study of nature's laws reveals facts that overthrow errors, teaches what to choose for health, and what to avoid; furnishes causes, reasons, and all scientific knowledge. Ignorance of nature's laws is the cause of disease, vices, creeds and superstition. Morality and good-citizenship are relations among mankind which promote peace, industry, justice, philanthropy and happiness. Surely these are all important, and ought to be promoted by being taught on Sunday.

Those whose teachings or writings benefit humanity, those who help others to do right, no matter what their church or re-

ligion, should be considered as fellow-workers, or Humanitarian teachers, and we should co-operate with them in promoting the beneficial. When people are taught causes and results so as to *know* what is beneficial and what detrimental, their choice will be, "To do right and help others to do right." Then the benefitted people will become a world-encircling Humanitarian Sunday School.

When people come to understand the causes of evils, they will never give or accept "treats" of anything harmful. For evenings they may invent harmless social amusements, and use churches and club rooms for lectures, concerts and numerous beneficial and joy-making enterprises. When thoroughly awakened they will stop evil resorts, saloons, etc., to protect the weak-minded from temptation.

But those who would be glad to assist in such Humanitarian Sunday Schools now live far apart, feeling lonely and incapable. We should band together, cultivate our abilities, and write suitable Lessons and have them printed and distributed broadcast. If the Lessons are made brief, interesting, practical and convincing, mothers and teachers will like them and use them. Their use would benefit the users and make them popular, so that the people themselves would introduce the Humanitarian Lessons into their Sunday schools and drop their less beneficial teachings. To secure variety and the best of Lessons, we need numerous capable Lesson writers, and a new Leaflet for each and every week should be printed. Printing costs money, and a Humanitarian is needed in every place to pay for and distribute the Lesson Leaflets. *Are you one?*

Even a parent and one or more children can meet one hour every Sunday for readings, recitations, singing and talks on beneficial subjects, everyone helping with the best he can find. This humble start may grow into a large school if properly conducted. Each should constantly try to avoid the harmful, choose the beneficial and make the most and best of life. Beginning right when young, good habits are formed for life.

For my part in this Humanitarian teaching, I am writing, or obtaining from other writers, each month a set of three Les-

sons, of not over 200 words each, for "Little Ones," "Girls and Boys," and "Grown Folks." These are printed each month by Singleton W. Davis in the *Humanitarian Review*, Los Angeles, Cal., and also in Leaflet form for distribution for use in Sunday Schools or families. (See sample Lesson Leaflet.)

I want to secure addresses of thinking people, one, at least, in each city and town, that I may send them a copy of this Special Introductory Leaflet and also of the Lesson Leaflets.

Do you favor the movement enough to help in any way?

Address ELIZA MOWRY BLIVEN,
Box 76, Brooklyn, Conn.

[Those who wish to help circulate this Introductory Leaflet can get them from the above-named publisher, 15 for 10c.]

—o—

The Humanitarian Sunday School Lesson Leaflets are intended for use in homes, schools and Sunday schools, to help teach morality, health, nature study and good citizenship. Send 10 cents for 25 copies and distribute them; or subscribe \$1. for 25 copies of a new Leaflet each month for a year; i. e., 300 for \$1. Order direct from the "Review" office, 852 E. Lee st., Los Angeles, Cal. For less than 25, send to Eliza Mowry Bliven, Brooklyn, Conn. "*Lend a hand!*" "*Do it Now!*"

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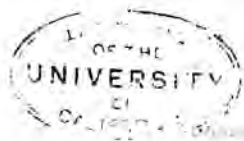
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